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SKETCHES AND REMINISCENCES

FROM THE LAND OF OUR FORE-FATHERS, DURING
THE YEAR OF THE GREAT EXPOSITION AND
THE KING'S JUBILEE, 1897

BY

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TO THE READER.

Did you ever walk in pleasant paths, selecting from along the wayside many pretty flowers, appealing to your taste and fancy, to be treasured as a remembrance of your day of visit and rest? Did you ever ask, as you looked upon a beautiful, inspiring landscape beneath your feet: to whom does it belong and who lives there? If you did, you understand fully the origin and aim of the following pages.

I would give you, with your permission, a hand-full of "Forget-me-nots" and Northern "Linneas" from that land of song and romance, where my fathers once lived and where I have wandered about so recently; and as you look out over the lovely valleys and rugged mountains, the placid lakes and roaring rivers of that country, where the "Sagas" found their lovely subjects and the "run"-stones arose to bear eloquent testimony to the glorious past, I would try to tell you something about the people living there now, about their illustrious King, and about themselves, the happy and contented citizens of the freest monarchy that history has ever recorded.

That is all. It must be done in a hurry, or the flowers might wither. It must be done briefly, or you might tire of it in our busy, American age of incessant toil and excitement. Give me, then, your kind permission, and we will hasten on to the task itself, so charming to the one whose good fortune it is now to greet you with a sincere welcome to a few moments in Sweden and of Sweden.

Bethany College, the day of the King's Jubilee, Sept. 18, 1897.

CARL SWENSSON.

TO SWEDEN,

Sweden, the noble, liberty-loving, lofty-minded, generous and loving mother of two millions of Swedish-Americans in the United States,—proud and faithful children, who will never forget their brave and illustrious ancestry, and who are returning time and again with growing gratitude and veneration to visit in that far-away, fascinating land, where summer makes one long, nightless day of untold charms, and winter seems but a portal to heavenly mansions among the festive, indescribable illuminations of the northern sky;—to Sweden, the ancient cradle of men and women who loved liberty, truth and valor more than life, and the present home of the most beloved monarch and the most satisfied people on the globe, is this volume humbly and gratefully inscribed by the Author.

AGAIN IN SWEDEN.

CHAPTER I.

OFF FOR SWEDEN.

The very thought is an inspiration. It makes my heart bound with the vigor of youth. Sleep becomes a dream again, and the waking hours a happy trance.

But as yet I am only in little, Swedish Lindsborg, in far away Kansas.

Kansas is a revelation. So good and so bad, all at once. An engine of enthusiasm, unbounded hopes and possibilities, rushing on, madly almost at times, with prophetic public opinion at the throttle, past successes shoveling in the coal, and the brakemen all asleep in neighboring states; a dilapidated cottonwood tree on the high, stormswept hills of the Smoky, with falling leaves, decaying trunk, and a faraway, sad and busted look in general.

One day distancing all competitors with the ease of a fully developed natural and acquired superiority, another the conscious and deserving object of the jeers of everybody, yes, even of the smiling, noddling, un-killable sunflower by the wayside.

Such is Kansas. The admiration of her friends, belied by her own citizens; beloved of God, feared by the Devil: and withal the most interesting child of the whole family.

From a wilderness she becomes the pleasant and happy home of a million and a half of intelligent, law-abiding citizens in less than one generation.

She plants over 9,000 school-houses, nearly 3,000 churches and many far-famed colleges and universities,—and no saloons,—in her charming valleys and upon her fertile prairies, before her first born white boy has had time to become even the youngest of grandfathers.

She is bright enough to hoodwink cautious John Bull into the most impossible financial adventures, accompanied in his Kansas losses by the distanced and gloomy sagacity of New England and New York, weeping late but sincere tears at the ease of their destruction.

She is honest enough to pay off \$105,000,000 of her mortgages during seven years of hard times, hot winds, Hades-politics and a diminished per capita allowance of both dollars and sense.

After producing all at once a Populist Governor, an intellectually unapproached Senate and House, and sending an ex-rebel officer to represent her in the most dignified legislative hall of the Nation, an avowed Socialist and infidel on her own Supreme bench for six years, blood-bought Kansas, hallowed by the memory of thousands of martyrs to the cause of everybody's liberty, turns coolly and intelligently around and faces the coming day once more, willing to feed the world by sixty millions of bushels of excellent wheat, selling at McKinley and general prosperity prices, and 156,000,000 bushels of corn, and this is not a corn year at all, making juicy and high priced beef for Queen Victoria and Kaiser Wilhelm with their hungry subjects, while the Smoky Hill, Arkansas and Big Blue stockmen and farmers smilingly pocket the big profits.

Over nearly 9,000 miles of railroads within her borders she hauls this year \$177,904,888 worth of wheat, corn, live stock and miscellaneous produce to the markets of the Nation and of the world, while her mortgage indebtedness is only \$55,000,000, leaving a balance on the right side of the ledger of \$122,904,888, to be enjoyed by her happy people.

The Kansas hen stands prominently to the front among the great patriots of the day, having contributed nearly \$4,000,000 to the "Saving of our Country" during one year, a sum sufficient to pay all of the state and city taxes of our state, and yet leaving a handsome balance; yes, a sum fully one fourth greater than the total paid to our teachers and for school supervision. The Kansas hen never discusses politics, nor plots in the dark, nor makes "slates," nor whittles dry goods boxes. She is an illustrious example of what minding one's own business will do for an intelligent, careful and business-like man in the Sunflower State.

Kansas is rich in wind, wisdom and gas, and produces vast quantities of coal, kerosene and lead, with excellent

stucco, enough to build a World's Fair at every county seat.

Her supply of a most charming, varied and healthful climate has never been questioned even by the Colonel in kilted uniform or the great and wonderful sockless statesman of Medicine Lodge.

Yes, I am as yet only in Kansas, but a true Kansan loves his state and believes in its future. Many of her sons have gone East, only to return to fair Kansas again in a short time. There is something fascinating, almost intoxicating in the West. A former Kansan may sit in his New York office and long for a day on the plains. Once a Kansan always a Kansan. Major Pond wrote me a few days ago: "I long for a Kansas breeze. To me Kansas is the best spot on earth."

But we are going to Sweden, not to Kansas, and so good-bye to its fair, blue heaven, its unbounded hopes and—yes, good-bye.

Off for Sweden!

The words are short and simple and yet how inspiring to every Swedish-American heart. The Swedes are happy and contented in any clime, but yet they often experience an intense longing to revisit the fatherland, the land of their nativity.

"Anyone who ever saw that wonderland
Will wish to see it again and again."

The number of Swedish-Americans who visit Sweden increases right along, year by year. Had the railroads and steamship companies showed the usual and expected liberality, the number of such visitors this Summer would have been very large. All hopes along those lines were disappointed, and the tourist to King Oscar's land found it necessary to pay the usual prices for his accommodations.

Thousands traveled northward, bound to see the Exposition at Stockholm and if possible be present at the King's Jubilee. Three great midsummer excursions left Chicago for the land of the Midnight-Sun and many others followed later, and are yet following at this writing.

Our American life demands rest occasionally. This is especially true in reference to all brain workers, all professional and business men. If the commands of weary nature are not heeded, premature decay of power, and even death, will be the result. The men of America die young; the women live long. The reason is patent to every one. Our men are a busy, restless, nervous set of beings, always under a strain or on a run. The

American woman is the happiest being God ever made, as well as the most lovely and beautiful. She is Queen of all she surveys, and Queen Victoria's recent jubilee goes a great way to prove my observation as to happy longevity.

It is difficult to find rest in America. The telegraph, the daily paper, the mails will always bother and disturb. With a few thousand miles of ocean between you and your place of business, the situation is essentially changed. Then rest and recuperation become possible. Rest then, hard working American, rest before it will be too late

Let me add one more thing. It does anyone good to visit the old world just to have some of his prejudices removed. We are prone to over-estimate everything American, our resources, our possibilities, our established standing. Not only on Fourth-of-July do we egotistically boast of our unsurpassed greatness and unconquerable power, at the same time speaking with contempt of other lands and other nations. This is a natural result of our peculiar and commanding position on the North American Continent, our wonderful resources and our great achievements. Yet, we are only a babe in the family of nations, a very healthy and flourishing child, it is true, but not fullgrown as yet, by any means.

In Europe we gain the opportunity for comparison. Such opportunities increase the reliability of our judgment. An unreliable judgment is only an opinion, of much or no value as the case may chance to be. A keen, true judgment, worthy to be depended upon, is the highest exponent of intelligent manhood and citizenship.

The dangers are small. The large majority of Americans return to our shores with increased patriotism and enthusiasm for dear, old Uncle Sam. Our advantages are so superior, our life so full of the vigor of youthful hope, that the deep ruts of Europe fail to look inviting. Some millionaires and their wives and daughters may be led astray by their love of a titled aristocracy and a luxurious ease, but to the average American a trip across the great waters will not prove harmful, but beneficial.

And yet the instability of every condition in the United States is something to be greatly deplored. I thought of it frequently while in Canada and England. A reign of sixty years is so vastly different from one of four or eight. We are made to suffer in various ways by our frequent and unexpected changes.

Many conditions should be taken out of party politics and be cared for in some other manner. We need more stability, more reliability in state and church alike.

Some of our ministers therefore fall in love with the dignified, trusty situation of church matters in little Sweden. No one can fail to see and feel that charm. I say, however: let them go. They will make room for more and as worthy young men in America, from among our own ranks. Anyone, German or Swede, staying here, because he feels he must, or that he ought to, should be made to understand, that this country can get along splendidly without him. God bless his return!

All aboard!

The popular Missouri Pacific carried our party to Kansas City. It was a pleasant day across the prairies of Kansas. From the great Missouri City, which ought to belong to Kansas, we took "the greatest Railroad in the World," the Sante Fe, a magnificent system, directed by a fine set of officials. The next morning found us in Chicago, bright and early. No wonder. We had traveled on the shortest route between the two cities.

What a terrible ado, until you have all of the tickets and checks and other documents for an extended European tour. It seems that steamship companies in general are a little slow and crowded about their work. They certainly are as compared with our railroad companies.

In Chicago I saw with much interest the interior of one of our great, modern publishing houses and book makers. If the best informed man of two hundred years ago would walk into one of these mammoth establishments, his brain would whirl. It would be impossible for him to realize what wonderful strides onward the art of printing has made. Formerly, yes, only a few years ago, composition by hand, no electrotyping, no rapid presswork. Now composition and stereotyping by the same machine, and presswork so wonderfully correct and fast, that a "layman" is simply filled with unspeakable amazement. The same perfection is met with in illustrating and binding. These everyday occurrences are the miracles of the Nineteenth Century. What next? Some day the orator and author will probably speak and write into a mechanism that will produce the completed magazine or book without the help of any artisan. Then humanity will work less and enjoy more and be better paid for its labor than ever before. While machines are enabling one man to perform

the work of twenty a few years ago, wages are on the increase. Work is worth more in money in our day than in the times of our fathers.

"Grand Trunk for Niagara Falls and New York." That was our train. The trip was a pleasant one to the Falls. I cannot get over how impressed I was by the exemplary courtesy of the officials of this road in Chicago and Montreal alike. Were this a kingdom and I the king, they would surely be decorated at once.

At Port Huron we passed through the famous St. Clair tunnel, in some respects the most remarkable in the world. It is appropriately called "the link that binds two great nations," and over it flow all the waters of the Great Lakes, which later tumble over the cliff at Niagara Falls and by and by reach the Atlantic in that most charming and majestic of rivers, the St. Lawrence.

Let me tell you something about this tunnel. The length of the tunnel proper is 6,025 feet, and of the open portals or approaches 5,603 feet additional, or more than two miles altogether, making it the longest submarine tunnel in the world. The tunnel is a continuous iron tube, nineteen feet, ten inches in diameter, put together in sections as the work progressed, firmly bolted everywhere, the total weight of iron aggregating about 56,000,000 pounds. The work was commenced in September, 1888, and the tunnel was opened for freight traffic in October, 1891, a little more than three years from the beginning of the work. Passengers used the tunnel for the first time on December 7, 1891.

The rails of the track rest upon crossties, only six inches apart, laid on stringers, which in turn rest upon a bed of brick and concrete, filling the bottom of the tube.

The engines used to pull the trains through the tunnel and up the steep grade after emerging, are the largest in the world, having ten driving wheels and weighing nearly 200,000 pounds. The boilers are 74 inches in diameter, the fireboxes 132½ inches long and 42½ inches wide, and the cylinders are 22 inches in diameter, with 28-inch stroke. These monster engines were built especially for work in this tunnel by the Baldwins of Philadelphia.

The cost of this great "dark hole" that we passed through is only \$2,700,000, a sum that seems incredibly small to me, compared with the magnitude of the task undertaken and the results attained. The capacity of the tunnel is 4,000 cars per day, and

the money expended in its construction will yield a quick and profitable return.

Now we are in Canada, rushing along at a high rate of speed, until we arrive at the greatest place in America, in one sense, Niagara Falls.

CHAPTER II.

A DAY AT NIAGARA FALLS.

No American ought to visit Europe as a tourist until he has seen some of the wonders of his own country. It has been my good fortune to travel about somewhat in the wide domain of Uncle Sam, and yet I feel instinctively, how little have I not seen of our own varied and interesting sceneries and natural wonders. How charming is not a Summer drive over the elevated boulevard of Duluth, where cool breezes of Lake Superior make you forget the oppressive heat of the great twin cities of St. Paul and Minneapolis. In winter a visit to Galveston and a "boat ride" on the Gulf of Mexico are certainly very charming. It is grand to behold majestic Mt. Rainer from the deck of an elegant, fleet-footed steamer on the placid waters of Puget Sound, and the great plains and mountain ranges are certainly seen in a new and captivating light from the elevated and commanding summit of Pike's Peak. One never forgets the awe-inspiring and sublime impressions received as the limited express dashes through the unrivaled Royal Gorge, with towering and perpendicular mountain sides darkening the brightness of even the Colorado summer-day. Have you ever entered the Golden Gate from the gigantic Pacific just as the sun sent his morning greeting to the patriotic citizens of San Francisco, or have you forgotten the dust of the great desert in the cooling embrace of the Great Salt Lake, where unseen hands seem to prevent your sinking below the surface of the briny, mirror-like water? You have steamed down the magnificent Columbia from Portland to Astoria, and up the picturesque Mississippi from Rock Island to St. Paul,

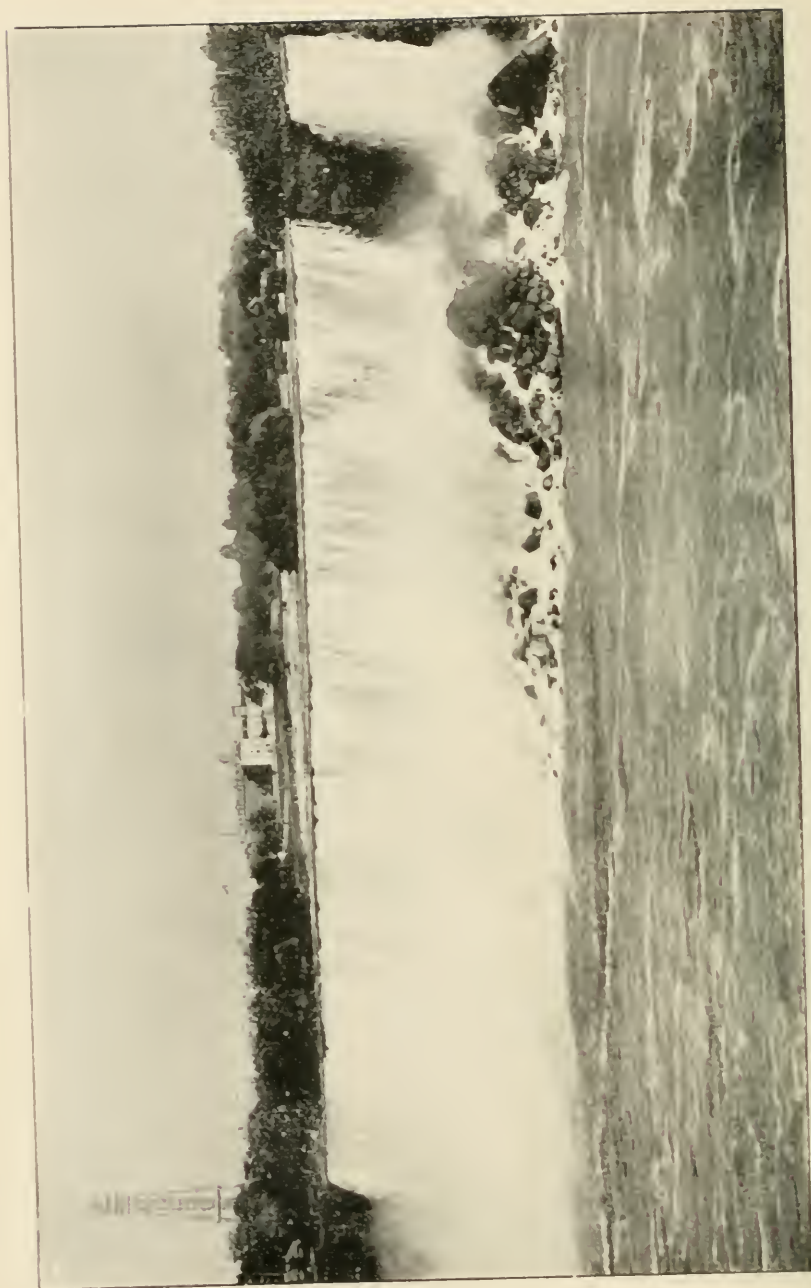
until you wondered if the world-renowned Rhine could excel what you had already seen? Probably the soothing breezes, the quieting repose of Minnetonka and Chautauqua are not unknown to you, and you have undoubtedly been carried gently or violently around the fascinating curves of the Alleghanies or over the verdant ranges of the Rockies in New Mexico. The beauties of the Hudson, so charming, so everlastingly new and interesting, the pleasure of a coast trip from New York to New England, during a moon-lit summer night; the fascinating sceneries of the Potomac, of the Capitol; of Mt. Vernon; of the valleys in Pennsylvania and New York; of the pineries of the North and of the South; of the openhearted prairies of the West; the dignified repose of Philadelphia and St. Louis; the unchecked hurry of Chicago; the binocled wisdom of Boston, and the European airs of New York; you may have seen it all, as I have done, and yet exclaim almost in agony: what do I really know of this vast expanse, called the United States of America? Our territory is so immense; our sceneries so varied; our distances so great, that we Americans feel proud and humble at the same time; proud of our possessions, humble by our experiences.

Niagara is worthy of its great reputation. There is only one Niagara, and we can always point to it with righteous and justifiable pride. There were Europeans in our party; artists, musicians, professional men. You ought to have seen their sincere admiration and heard their eloquent exclamations about our great American waterfall.

There is much to see at Niagara. We took carriages and received very fair treatment both as to guides and prices. One ought to see the Cantilever Bridge, Railway Suspension Bridge, Rapids View, Whirlpool Rapids and the Whirlpool. Then the Prospect Park, Inclined Railway, American Falls, Goat Island, Cave of the Winds, Avery's Rock, and the American Rapids. Also the Museum, Bath Island, Three Sister Islands, Luna Island, Terrapin Rock, American Rapids, and the Horseshoe Falls. It can be done very conveniently in a few hours.

On the Canadian side we had most excellent views of all of the Falls.

What is the chief characteristic of Niagara, one's first and most lasting impression? Vastness, majesty. There is so much of it: Greatness un-measured, majesty unsurpassed. No description in words is adequate. Immortal Charles Dickens has



A PART OF THE NIAGARA FALLS.

portrayed Niagara in his American notes. Kind reader, listen to his word-pictures for a moment:—

He says: "At length we alighted; and then for the first time, I heard the mighty rush of water, and felt the ground tremble underneath my feet. The bank is very steep, and was slippery with rain and half-melted ice. I hardly know how I got down, but I was soon at the bottom, and climbing, with two English officers who were crossing and joined me, over some broken rocks, deafened by the noise, half blinded by the spray, and wet to the skin. We were at the foot of the American Fall. I could see an immense torrent of water tearing headlong down from some great height, but had no idea of shape, or situation, or anything but vague immensity. When we were seated in the little ferry-boat, and were crossing the swollen river immediately before the cataracts, I began to feel what it was; but I was in a manner stunned, and unable to comprehend the vastness of the scene. It was not until I came on Table Rock, and looked—great Heaven, on what a fall of bright-green water!—that it came upon me in its full might and majesty. Then, when I felt how near to my Creator I was standing, the first effect, and the enduring one—instant and lasting—of the tremendous spectacle, was Peace. Peace of mind, tranquility, calm recollections of the dead, great thoughts of eternal rest and happiness: nothing of gloom or terror. Niagara was at once stamped upon my heart, an image of beauty: to remain there changeless and indelible, until its pulses cease to beat forever. Oh, how the strife and trouble of daily life receded from my view, and lessened in the distance, during the ten memorable days we passed on that enchanted ground! What voices spoke from out the thundering water; what faces, faded from the earth looked out upon me from its gleaming depths; what Heavenly promise glistened in those angels' tears, the drops of many hues, that showered around, and twined themselves about the gorgeous arches which the changing rainbows made! * * * * To wander to and fro all day, and see the cataracts from all points of view; to stand upon the edge of the great Horseshoe Fall, marking the hurried water gathering strength as it approached the verge, yet seeming, too, to pause before it shot into the gulf below; to gaze from the river's level up at the torrent as it came streaming down; to climb the neighboring heights and watch it through the trees, and see the wreathing water in the rapids

hurrying on to take its fearful plunge; to linger in the shadow of the solemn rocks three miles below; watching the river as, stirred by no visible cause, it heaved and eddied and awoke the echoes, being troubled yet, far down beneath the surface, by its giant leap; to have Niagara before me, lighted by the sun and by the moon, red in the day's decline, and gray as evening slowly fell upon it; to look upon it every day, and wake up in the night and hear its ceaseless voice: this was enough. I think in every quiet season now, still do these waters roll and leap and roar and tumble, all day long; still are the rainbows spanning them, a hundred feet below. Still, when the day is gloomy, do they fall like snow, or seem to crumble away like the front of a great chalk cliff, or roll down the rock like dense, white smoke. But always does the mighty stream appear to die as it comes down, and always from its unfathomable grave arises that tremendous ghost of spray and mist which is never laid; which has haunted this place with the same dread solemnity since darkness brooded on the deep, and that first flood before the deluge—light—came rushing on creation at the word of God."

CHAPTER III.

IN THE SHADOW OF A GREAT HERO.

We had one brief day in New York. It must be well spent. It was well spent, indeed.

I admire New York more and more. It is so much cleaner, so much more complete, so much grander and more interesting than it used to be only ten years ago. But it is not very American. The tourist is almost in Europe upon reaching the great metropolis of our own Continent.

Patriotism is one of the cardinal virtues. It should be diligently cultivated. We cannot speak of it too often. In my college work we sing "America" and "God Save Our Country" frequently at chapels. It is a part of my religion to ask for God's blessing in prayer and song upon the country which is mine by

my birthright already, and by education, love and admiration afterwards.

The first thing I wanted to see in New York was General Grant's monument.

We found out that New York is a great city. It took a long time to reach the monument. Incidentally we saw the splendid parade of 5,000 clean street cleaners. Now we understood why the New York of today is so much cleaner than the Chicago of today. The street cleaning brigade is as necessary to the welfare and prosperity of the city as the clearing house, and in one sense, even more so. I shall never forget that sight.

General Grant is a character that improves upon closer acquaintance. He grows with age. His memory will climb up and take its rightful place as the third of the American triumvirate: Washington, Lincoln, Grant. There is so much to admire in this Napoleon the first of America, the silent, unconquerable hero of our Civil War. I do not mean, but what he has been great all this time. Most assuredly. And yet, his greatness grows. As we look upon the many eventful happenings of his life from a greater distance, the perspective becomes clearer and truer. We call him General Grant. To me he is not only the General, but also one of the greatest of our presidents and statesmen, and also in his personal character a typical American. Weigh it all, remember the peculiar environments. Compare him from different points of view and tell me afterwards, if I am not right.

We have reached our destination. Now we see the monument. I was present at the unveiling of the beautiful Grant Monument in Lincoln Park, Chicago. None present there will have any difficulty in remembering the impressive ceremonies. Chicago is quick, energetic, active and is unsurpassed in the American characteristic of getting there. The renowned Queen of Lake Michigan has the great General on horseback, in motion. New York is sedate, slow, solid and dignified. The Monument is the same. Monuments are tell-tales. They form not seldom a soul-picture of their surroundings.

See the great architectural pile. Its first greeting to the visitor is: "Let us have peace." Yes, there we see not the bloody, victorious hero of the battlefield only, but the true American who fought, not for glory, but for the Salvation of his Country, for peace. Oh, that the words of Grant might echo and re-

echo through our broad land and keep its people in love of peace. Peace, not war should be the motto of the next century. Will it be so? Who can tell? Let the demagogue who incites to arms and bloodshed listen to America's greatest war-hero: "Let us have peace."

Some days ago I listened to my own Governor. The people were assembled at a Fall Festival. The signs of renewed "Prosperity" abounded. The "General" and all of his family were there. The Governor was proud of his State, so he said and so he looked, but the main part of his speech was an argument against the principles of Arbitration. When the Governor visited New York this Summer, and for the first time, he went to Wall Street and the Sub-Treasury. When I visited the great metropolis, I went to the tomb of the dead hero. Shades of Grant! To hear the Governor of a farming, stock-raising state speak against Arbitration, a Governor elected by the People's Party praise the principle of war!

"Let us have peace."

We entered the circular, national sanctuary. Hats were voluntarily removed, or a policeman would remove them for you. The American nation lacks in reverence. I am glad that the policeman has the right kind of orders over there by the beautiful Hudson.

What a grand rotunda. To me it seems a copy of the tomb of Napoleon the Great. In that fact it is a disappointment. Grant was a much worthier man than Napoleon. He deserved a design, all his own. But the place is grand, impressive and never-to-be-forgotten. The spirit of peace reigned there. I may be foolish. At Napoleon's tomb my heart froze. Everything was so grand, so cold. There was almost a frown in the very air. In this American Memorial, to one of our greatest and most beloved sons, my feelings were so different. Peace, rest! A father's warning: Don't trifle with it! Preserve peace. See that all interests become the interest of everyone. Peace, Prosperity, Patriotism!

From a circular opening one sees the gray pedestal upon which is placed the chocolate colored sarcophagus of stone, containing the earthly remains of the great general and citizen. This is in the story below. To it the public have no admission. By and by trophies and memories from the war will fill a good deal of vacant space. By and by the faithful and noble wife will rest by her husband's side.

Ulysses S. Grant.

Such is the simple inscription upon the costly casket. No more could be said. History knows the rest. The American people have engraved the story of that life upon the immortal tablets of a heartfelt gratitude.

It was an hour of worship, of devotion and healthful meditation.

We stepped outside. There was the beautiful Hudson, appreciated all the more by one who has seen the far-famed rivers of other climes. The location for the monument could not be better. It is well chosen. There is something of Mt. Vernon in that view. And why should only George Washington be the "father of his country?" Is there nothing of the same kind to be said of Lincoln and Grant?

From Grant to—John Ericson. We stood by his simple monument in Battery Park and remembered the significant part his "Monitor" took in our Civil War. By and by we will stand by his tomb in far-away Sweden.

CHAPTER IV.

ON BOARD "THE MONGOLIAN."

Here we are, plunging along in the mist amid the accompaniment of the fog horn, whose serenade this time is the most persevering I ever heard. We have listened to it almost without interruption for more than twenty-four hours. At first such an experience is terrible, but one gets used to it after a while. I have slept well, taken my morning bath, breakfasted, and feel as well as McKinley or Mark Hanna, in fact much better, as no troubles or anxieties are allowed to ship with the American tourist for Europe.

Time speeds merrily on, as our company is a very interesting one. Major J. B. Pond, of New York, is with us with his everlasting fund of anecdote and reminiscence. Rev. Bishop Gray, of Florida, Dr. Lawson, of Brooklyn, Mr. Marr, of Ceylon, Mex-

ico, England, and others almost equally interesting, help to make up our list of passengers. The weather has not been stormy so far, and the "Mongolian" is the steadiest ship I ever traveled with.

I do not know whether we are in England or the United States; last Sunday the American bishop prayed first for Queen Victoria and then for President McKinley with equal fervor. I suppose we belong to both countries at the present time. All right, let it be so, and that gives me the right to speak of a few international affairs.

Last night I overheard and finally took part in a conversation about the standing of the different nations with the world at large. Everyone agreed to one thing: the British are the best protected people in the world while abroad. Said one: "the American is all right at home, but he is nobody when abroad." The British consuls must often protect American citizens, sometimes because the American consul is somewhere else, sometimes because he does not know how; and sometimes because the commanders of our men of war have not sufficient authority. I am unable to say, of course, how much truth there is in the above, but Americans and Englishmen alike testified to cases that had come under their observation. One thing more. Our representatives abroad are frequently off from their post of duty. In the City of Mexico last fall all of our men had left their places, and our American affairs were in the hands of a polite—Mexican. So said a wealthy and influential passenger who is largely interested in our sister republic. The four men in charge had gone home to vote for Bryan. Our representative at Stockholm, who has been known chiefly by his absences, came home to vote for McKinley. In both cases the business of our country and the interests of our countrymen were left largely to the care of themselves. By such absences we have even lost important treaties and commercial relations. In one of the important capital cities, one of the most important to the United States, our chief representative has for the last months been seen at the pool room, betting on the races, etc., just like a common sport. An Englishman, who had seen him there, looked me in the face and said: "very naturally that kind of conduct does not add to the dignity of your nation abroad." He added: "of course he did not do this until after the election last November. Your system of changing your representation abroad every four years is abominable. Your

entire diplomatic service ought to be made more permanent, if you wish to have it as efficient as that of other great nations. Your representatives are not paid sufficiently anyway to keep up your dignity abroad. This is exceedingly short-sighted parsimony. Your nation is very wealthy and can well afford to take its place in the world at large among the other great nations."

In this connection I am very glad to remember that President McKinley's appointments so far have included many gentlemen of former diplomatic experience, gentlemen who will not come to their respective legations as comparative greenhorns, but well equipped for their duties. In the same proportion as we expect to profit by the commerce of the world, in just that same proportion should we be ambitious to send only men of adequate capacity to represent us and our interests among other nations and in the foreign parts of the world. The more liberal and vigorous our foreign policy becomes, the greater will be our national honor, dignity and glory, and the greater our revenues from our commercial relations with other parts of the world. And William McKinley with John Sherman are now at the helm in our own country. Hurrah!

As I am writing this the gentleman who introduced tea culture into Ceylon is sitting by the table. He has made a great success of it, and is now attempting to do the same for Mexico. President Diaz sent for him and offered him a bonus of \$20,000 for the first chest of tea produced by him upon Mexican soil. He expects to call for the fulfillment of the contract very soon. I took the liberty of interviewing him on the subject. It takes about two years to bring the tea plant into bearing. In Ceylon he owned a coffee plantation. Some terrible insect or blight destroyed the coffee. This gentleman then went into the tea countries, secured information and seed, and now the Ceylon tea is well known in the great markets of the world. It gives 1,200 pounds to the acre on the lowlands, 250 on the highlands and is picked the year around. In China tea makes only 35 to 40 pounds to the acre. The gentleman in question owns a large coffee plantation in Mexico and has now planted two hundred acres to tea. His first chest will, as referred to above, bring him \$20,000. If he succeeds it means an immense addition to the possibilities of our sister republic.

I asked him about labor and pay for labor. He pays in Mexican money \$10@12 per month and rations for his plantation

hands. The rations amount to \$1.35 per month. In our money it means \$5 to \$6 per month with rations of about 67 cents per month for each laborer. He could get a fine turkey or two chickens for 25 cents and his meat costs him $6\frac{1}{2}$ cents, all in Mexican money. I asked him about Mexican free silver. It would be kept up for some years, he said. It brought capital into the country, as the money of other countries doubled in Mexico, and the rich and wealthy paid their laborers, farmers and producers in this depreciated currency, while they received their own pay in good money in the markets of the world. It is a splendid arrangement for the owners of capital and great plantations, it seems, but how it benefits labor seems very problematical.

We have seen six or eight beautiful icebergs, but have now passed beyond their district and are fast nearing Europe.

CHAPTER V.

BY WHOM WHERE WE DISCOVERED?

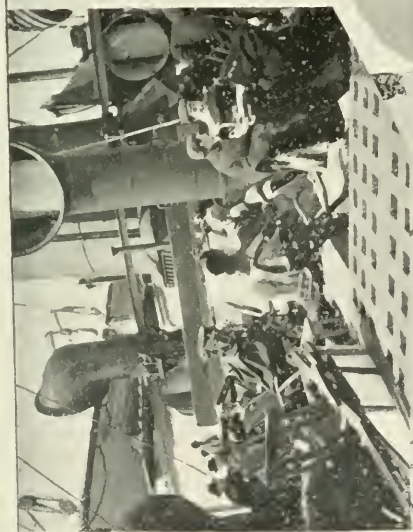
Yes, we are on our way to dear, old Sweden. Pardon my wandering thoughts. The ocean is a splendid brain stimulant, that is after the first few days, and on the supposition that you are not sea-sick.

Who found our own shores first? Who are the true discoverers of America? From whom did Columbus himself get the thought and inspiration to cross the mighty deep? Why, the thought is so natural, and so interesting to me at this time. It becomes more so from the fact that we are on our way to the country that gave the world some of the most illustrious adventurers and discoverers history ever recorded. We have Norden-skiold, Nansen and Andree from the Scandinavia of today, known to the entire civilized world, but theirs is only the old Viking blood, sent to school, to the college and university of our age, and then started in the old play of the daring and courageous forefathers of many centuries ago.

Scandinavia is a romance, an epic of great strength, a dream



MY FELLOW-TRAVELERS ON THE "MONGOLIAN": DR. LAWSON FROM BROOKLYN, BISHOP GRAY FROM FLORIDA,
AND MAJOR POND.



SNAP-SHOTS FROM THE "MONGOLIAN": 1. SOCIETY ON A FINE DAY. 2. MISS LAWSON AND MRS. FOND. 3. JAPANESE COCK-FIGHTING. 4. CAPTAIN BRAES TELLING YARNS FOR DR. LAWSON. 5. AN ICEBERG.

of undaunted heroism in the face of the greatest danger, of success under the most adverse circumstances. Read its history, feel the charm thereof as others have done before, and then visit the land in the beautiful, far away north.

But before I relate to you, dear reader, how I came to Sweden, let me tell you how the old Norsemen came to America. We have plenty of time. The "Mongolian" moves slowly today in the fog and among the icebergs.

Thank you. How pleasant it will be to tell you all a little of the story of these brave mariners, while I am enjoying the thought that our captain is known to be very cautious and that his ship has the reputation of being unusually safe and sound.

All ready! Here comes my story.*

The name Norsemen (Scandinavians, Northmen, Normans, and in English history, Danes) was early given in common to the Swedes, Norwegians, Danes and Icelanders. Their ancestors once lived in the regions north of the Black Sea, and belonged to the great Germanic or Teutonic family of the Caucasian branch of the Aryan race. Some centuries before Christ they were forced, for some reason or another, to emigrate, and finally arrived, through Russia and Finland and across the Baltic, in Sweden. As to the time of their arrival in Sweden opinions vary, some claiming that it took place at about the beginning of the Christian era; others saying that they came already in the year 375 B. C., and took possession of the country above the colonies of the Goths. Already in the second or third centuries of the Christian era the power of

*For a fuller presentation of the history of the Norsemen as connected with our American life, the general reader is respectfully referred to *The Viking Age*, by Paul B. DuChaillu, and the *Universal Histories of Clare and Ridpath*, and especially to the excellent *History of the United States* (in Swedish) and "*The Norsemen in America*" (in Swedish), by Prof. J. A. Enander, LL. D., and "*America Not Discovered by Columbus*," by Prof. Rasmus B. Anderson, the author of several other works in English of much interest and value to the student. I have used these sources very freely, being fully acquainted with the scholarship and standing of the distinguished authors. "*Sweden and the Swedes*," by the Hon. W. W. Thomas, Jr., our ex-minister to Sweden-Norway, and "*Songs from the North*" (Vol. I.), by Mrs. Valborg Hovind Stub, are worthy of unreserved praise, as is also an article on "*Iceland and Its People*," by Ruth Schaffner, in a late issue of *The Chautauquan*. My story is an article of mine in *The Progress*, reprinted by the courtesy of the publishers.

the Norsemen grew very rapidly. The Goths emigrated from Scandinavia, and eventually fought the Romans. The Norsemen became sovereigns of the north. They were acquainted with the use of iron, and by their iron and genius they have ably and successfully defended their independence ever since.

Scandinavia (Sweden, Norway and Denmark) comprises two large peninsulas in Northern Europe. The area of Sweden is 170,713 square miles. The greatest length of the country from north to south is 986 miles and its greatest breadth 286 miles. The length of its coast line is 1,603 miles. The country is divided into three chief parts: Götaland, Svealand, and Norrland. The area of Norway is 122,780 miles, its greatest breadth is 280 miles, and it has as enormous coast line of 3,018 miles. It is divided into eighteen amts (counties), and is the most sparsely settled country in Europe. Denmark's area is 14,124 square miles, making the total area of Scandinavia 307,617 square miles, or three times larger than Italy, four times larger than our six New England states taken together, larger than France, than Germany, larger than any European country except Russia.

The extreme northern location of Scandinavia, the mountains, forests, and lakes of Sweden-Norway, have in combination made a very large population impossible. And yet the climate is not by far as severe as might be supposed. The Gulf Stream and the ocean temper the cold, and agriculture is possible in regions twelve hundred miles north of Duluth. The long summer days aid nature very materially in maturing the crops. The long winter nights are illumined by the bright Aurora Borealis. The Midnight Sun and the Northern Light combine in producing a climate of weird and unsurpassed beauty—a climate, the character of which could not fail to make lasting impressions upon the people inhabiting such a country.

Have you ever visited Scandinavia in summer? Ah, one can never forget the pleasures of such a trip. Steaming up the lovely fjords, surrounded by everlasting mountain fastnesses; listening to the solemn song of the cascades in the mighty forests, while the summer breeze plays a most fascinating accompaniment in the tops of the stately pine trees; skipping about on the placid lakes in rollicking yachts, amid scenes of ever-changing beauty; forgetting the day and the night in the unsurpassed experience of an ideal existence, "where there is no more night," one feels instinctively that the people of such a country could never be but inde-

pendent, liberty-loving, romantic, daring, brainy and invincible.

The Scandinavian countries are today probably the best educated, the happiest, and most satisfied on the globe. Illiteracy is reduced to a minimum. The latest statistics show that the per cent of illiteracy in Sweden is but six-tenths of one per cent. The public school system, the colleges and universities of these countries are not surpassed by any other land. The university at Upsala, Sweden, this year has matriculated 1,459 students, every one of whom was an A.B. or B.S. before entering the university. Our greatest American universities seldom register more than 300 post graduate students. Poverty is never found in its hideous aspect. There are no slum districts in the cities in the same sense as among us, nor are there any tramps. Law and order are established more completely than anywhere else, except in Switzerland. The people are, as such, God-fearing nations. Their governments are next to ideal monarchies, and an American traveling in Scandinavia often cannot help wishing in his heart: "Oh, that some of the same conditions existed in our country!"

Railroads, the telegraph, telephone, electric light, and other modern improvements are found even in far-away Norrland. Agriculture, horticulture, dairying, mining, fishing, and home industries of every kind flourish, and are continually being developed into greater perfection. The religious life of the people is sincere and reliable. Such are today the countries of the old-time Norsemen and Vikings.

The language spoken in the three Scandinavian countries up to the year A. D. 1200 is called, by Icelandic authorities "Norraena mal," or "Dansk tunga." The Norse language found in far-away Iceland, its most permanent home and refuge, being by very nature protected from undue foreign influences, and "it has there, by its early and settled literature, remained purer than any other modern language." The Swedish, and even more so the Danish and Norwegian, have gradually departed from the mother tongue by the introduction of many words of Roman, Greek and German extraction. The language of the Norsemen was the true exponent of the people and climate of the ever-memorable North—"hard as the sword of the Viking warrior, expressive as the mandate of the ancient ting (mass meeting), reliable and honest as a northern grasp of the hand, beautiful as the eyes of a Norse maiden, pure as the air of the far-famed Northland, sublime as nature itself in the country of the viks, fjords, lakes, torrents and

the Midnight Sun." It was poetic, it was patriotic, it was self-conscious and independent. Longfellow said: "The Icelandic is as remarkable as the Anglo-Saxon for its abruptness, its obscurity, and the boldness of its metaphors. Poets are called song-smiths; poetry, the language of the gods; gold, the daylight of dwarfs; the heavens, the skull of Ymer; the rainbow, the bridge of the gods; a battle, a bath of blood, the hail of Oden, the meeting of shields; the tongue, the sword of words; a river, the sweat of earth, the blood of the valleys; arrows, the daughters of misfortune; the earth, the vessel that floats on the ages."

The Norsemen early expressed their thoughts in written language. First of all may be mentioned their rock carvings. Many such "hall-ristningar" were made, preserving to posterity the story of the valor and virtue of great and noble men and women of the people. The Norseman, Thorfinn Karlsefne, had an inscription of this kind carved on the Assonet-stone (Dighton writing rock), Massachusetts, in the year 1010. Then we next have the "runas" sometimes combined with the above, comprising sixteen signs, afterward complemented by five more. The Swedish "runas" are by Geijer, Strinnholm, and Holmberg, said to be the foundation of the Anglo-Saxon "runas," and these latter the foundation of the German. The oldest written records in the land of the North are the "run-stenar" (stone tablets with runa-inscriptions). Of the 1,500 "run-stenar" found so far about 1,300 are in Sweden. The most of them seem to belong to the years 950-1200.

Poetry was ever looked upon with love and reverence by the Norsemen. The poets were welcome guests in the courts of kings and warriors, and were well paid for their labor. The oldest productions of Norse poetry were distinguished by their warlike rhythm, daring transpositions, and beautiful, unfailing figures of speech. They were transmitted from father to son by verbal tradition. The unsurpassed imagery of these songs can hardly be described. Oden had not less than two hundred appellations. Heaven, earth, the ocean, and every force in nature received their respective names and personifications. The songs were either mythical, semi-mythical, or historical. The first two kinds are the oldest.

The memory of the poets and singers was something remarkable. Geijer mentions an instance. The blind poet Stuf sang to Harald Hardrade in one evening sixty songs (poems of some

length) and said that he could have given thirty more had the occasion permitted it.

The Sagas (saga, from segja, say, relate) were the history of that day, as it lived upon the lips of the people. It is difficult for our age to understand how enthusiastically they were told and retold, and how wonderfully the patriotism of the young was kindled and perpetuated in this manner. This was true especially in Iceland. The Norse colonists in that far-away land looked upon their language and the memory of their great and brave forefathers, handed down to them from generation to generation in the "Sagas," as the best and dearest inheritance of everything they had brought along from the old Scandinavian countries. To these Icelanders is due a great deal of credit for preserving unto posterity the story of the life and experience of the Norsemen in the ages gone by. Tradition gave way to literature. In the Eddas of Saemunder (1333, Iceland) and of Snorre Sturleson (1178-1241, Iceland) is found a most wonderful treasury of historic information, of poetic beauty, and of Norse individuality. "The ancient literature and traditions of Iceland excel anything of their kind in Europe during the Middle Ages. The Icelandic poems have no parallel in all the treasures of ancient literature. There are gigantic proportions about them, and great and overwhelming tragedies in them, which rival those of Greece. The early literature of Iceland is now fast becoming recognized as equal to that of ancient Greece and Rome." "Among no other people of Europe can the conception and birth of historical literature be more clearly traced than amongst the people of Iceland" (1). It would be interesting to sketch in this connection the lan-

(1). William and Mary Howitt: "There is nothing besides the Bible, which sits in a divine tranquility of unapproachable nobility, like a king of kings amongst all other books, and the poem of Homer himself, which can compare in all of the elements of greatness with Edda. There is a loftiness of stature and a growth of muscle about it which no poets of the same race have ever since reached. The obscurity which hangs over some parts of it, like the deep shadows crouching mid the ruins of the past, is probably the result of dilapidations; but, amid this, stand forth the boldest masses of intellectual masonry. We are astonished at the wisdom which is shaped into maxims, and at the tempestuous strength of passions to which all modern emotions appear puny and constrained. Amid the bright sunlight of a far-off time, surrounded by the densest shadows of forgotten ages, we come at once into the midst of gods and heroes, goddesses and fair women, giants and dwarfs, moving about in a world of wonderful construction, unlike any other worlds or creations

which God has founded or man has imaged, but still beautiful beyond conception.

The Icelandic poems have no parallel in all the treasures of ancient literature. They are the expressions of the souls of poets existing in the primeval and uneffeminated earth. They are the limnings of men and women of godlike beauty and endowments, full of the vigor of simple, but impetuous natures. There are gigantic proportions about them. There are great and overwhelming tragedies in them, to which those of Greece only present any parallels.

The Edda is a structure of that grandeur and importance that it deserves to be far better known to us generally than it is. The spirit in it is sublime and colossal."

Pliny Miles: "The literary history of Iceland in the early ages of the republic is of a most interesting character. When we consider the limited population of the country, and the many disadvantages under which they labored, their literature is the most remarkable on record. The old Icelanders, from the tenth to the sixteenth century, through a period of the history of the world when little intellectual light beamed from the surrounding nations, were as devoted and ardent workers in the fields of history and poetry as any community in the world under the most favorable circumstances. Springing from the Old Norse stock, they carried the language and habits of their ancestors with them to their highland home. The Eddas abound in mythological machinery to an extent quite equal to the writings of Homer and Virgil."

Schlegel says, in his "Æsthetics and Miscellaneous Works": "If any monument of the primitive northern world deserves a place among the earlier remains of the South, the Icelandic Edda must be deemed worthy of that distinction. The spiritual veneration for Nature, to which the sensual Greek was an entire stranger, gushes forth in the mysterious language and prophetic tradition of the Northern Edda with a fine tide of enthusiasm and inspiration sufficient to endure for centuries, and to supply a whole race of future bards and poets with a precious and animating elixir. The vivid delineations, the rich, glowing abundance and animation of the Homeric pictures of the world, are not more decidedly superior to the misty scenes and shadowy forms of Ossian, than the Northern Edda in its sublimity to the works of Hesiod."

Prof. Dr. Dietrich asserts "that the Scandinavian literature is extraordinarily rich in all kinds of writings."

Charles L. Brace, in speaking of Iceland, says:

"The Congress, or 'athing,' of the Icelanders, had many of the best political features which have distinguished parliamentary government in all branches of the Teutonic race since.

"To this remote island (Iceland) came, too, that remarkable profession, who were at once the poets, historians, genealogists and moralists of the Norse race, the Skalds. These men, before writing was much in use, handed down by memory, in familiar and often illiterative poetry, the names and deeds of the brave Norsemen, their victories on every coast of Europe, their histories and passions, and wild deaths, their family ties, and the boundaries of their possessions; their adventures and

voyages, and even their law and their mythology. In fact, all that history and legal documents, genealogical records and poetry transmit now, was handed down by these bards of the Norsemen. Iceland became their peculiar center and home. Here, in bold and vivid language, they recorded in works, which posterity will never let die, the achievements of the Vikings, the conquest of almost every people in Europe by these vigorous pirates; their wild ventures, their contempt of pain and death, their absolute joy in danger, in combat and difficulty. In these, the oldest records of our (i. e., the Americans') forefathers will be found even among these wild rovers the respect for law which has characterized every branch of the Teutonic race since; here, and not in the Swiss cantons, is the beginning of Parliament and Congress; here, and not with the Anglo-Saxons, is the foundation of trial by jury; and here, among their most ungoverned wassail, is that high reverence for woman, which has again come forth among the Anglo-Norse Americans. The ancestors (at least morally) of Raleigh and Nelson, and Kane and Farragut, appear in these records, among these sea-rovers, whose passion was danger and venture on the waters. Here, too, among such men as the 'Raven Floki,' is the prototype of those American pioneers who follow the wild birds into pathless wildernesses to found new republics. And it is the Norse 'udal' property, not the European feudal property, which is the model for the American descendants of the ancient Norseman.

"In these Icelandic Sagas, too, is portrayed the deep moral sentiment which characterizes the most ancient mythology of the Teutonic races. Here we have no dissolute Pantheon, with gods revelling eternally in earthly vices, and the evils and wrongs of humanity continued forever. Even the ghosts of the Northmen have the muscle of the race; they are no pale shadows flitting through the Orcus. The dead fight and eat with the vigor of the living. But there comes a dread time when destiny overtakes all, both human and divine beings, and the universe with its evil and wrong must perish (Ragnaroke). Yet even the crack of doom finds not the Norsemen timid or fearing. Gods and men die in the heat of the conflict; and there survives alone, Baldur, the 'God of Love,' who shall create a new heaven and a new earth.

"It is from Iceland that we get the wonderful poetic and mythologic collections of the Elder and Younger Eddas. In this remote island the original Norse language was preserved more purely than it was in Norway or Denmark, and the Icelandic literature shed a flood of light over a dark and barbarous age. Even now the modern Icelanders can read or repeat their most ancient Sagas with but little change of dialect.

"But to an American, one of the most interesting gifts of Iceland to the world is the record of the discovery of Northern America by Icelandic rovers (?) near the year 1000.

"We think few scholars can carefully read these Sagas, and the accompanying in regard to Greenland, without a conviction that the Icelandic and Norwegian Vikings did at that early period discover and land on the coast of our eastern states. . . . The shortest winter day is stated with such precision as to fix the latitude near the coast of Massachusetts

and Rhode Island. . . . Iceland, then, has the honor of having discovered America.

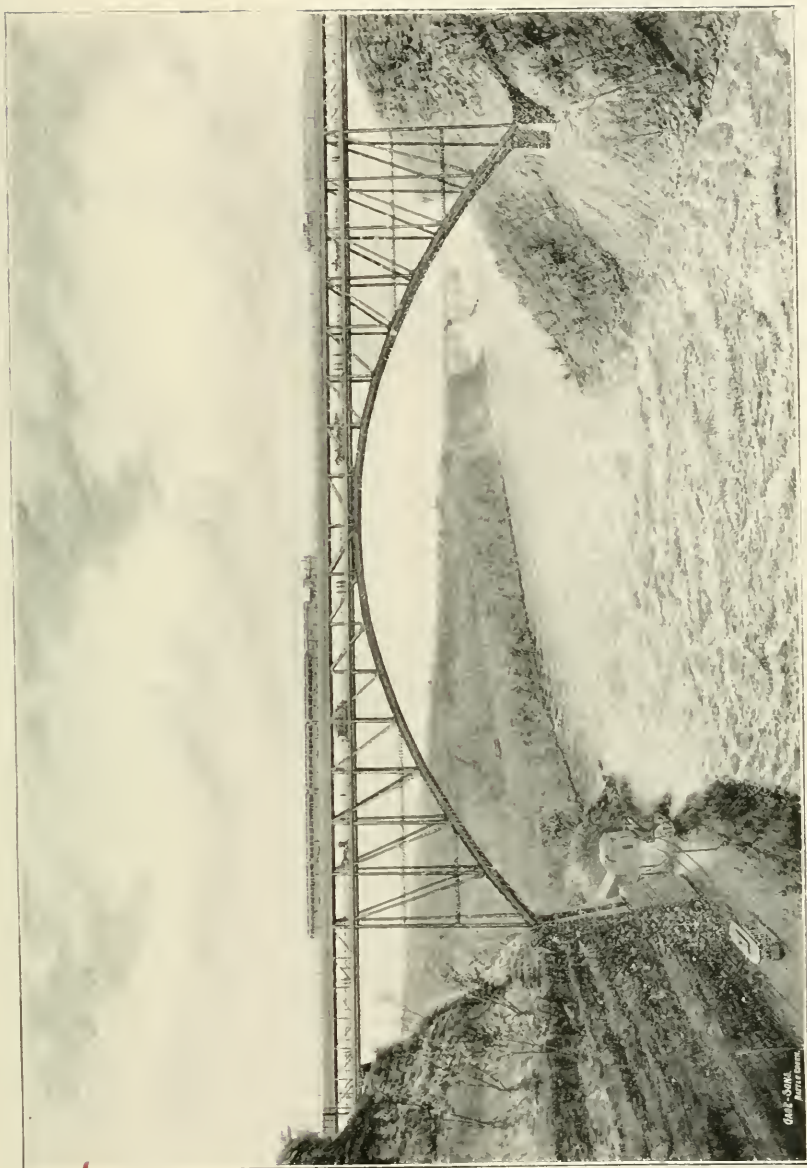
"That volcanic-raised island, with its mountains of ice and valleys of lava and ashes, has played no mean part in the world's history."—Christian Union, July 15, 1874.

guage and literature up to the present time of the three Scandinavian countries, Sweden, Norway and Denmark. Our present purpose will not admit of that. It is to be regretted, however, that the English-speaking world has access to so few worthy translations of the masterpieces of Scandinavian literature, old and new. Did an opposite condition exist, the beauties of the poets and authors of the North would receive universal homage. Bayard Taylor said: "The Swedish language combines the strong manhood of the German with the delicate beauty of the Italian." Longfellow, who died as Professor of the Scandinavian languages and literature at Harvard University, acknowledged that in his opinion he could never do justice in a translation to Tegner's *Frithiof's Saga*, of which at least twenty-one versions into English exist at the present time. The charming naturalness, the native modesty and delicacy, the conscientious care about the details, the thorough knowledge of things theoretical and practical, exhibited continually by Scandinavian writers, coupled with a most wonderful communion and intimacy with nature, and a spirit of irresistible weirdness and mysticism, give a charm to the best northern writers which in our American literature so far has been equaled only by Longfellow (2).

The religion of the Norsemen, or the Asa-doctrine, was of a deep, pure, mystic, and contemplative kind (1). In the peculiar, profound, enigmatic, and yet almost symbolic, language of the ancients, it relates about the creation of everything, about the representatives of the Evil and the Good, about the continued battle between Spirit and Matter both on earth and in heaven, about the reward of Virtue and punishment of Guilt, and finally about the eventual destruction of the finite gods and the finite world in a great universal conflagration, out of which, however,

(2). Benjamin Lossing says: "It is back to the Norwegian (Norse) Vikings we must look for the hardiest elements of progress in the United States."

(1). See Victor Rydberg, *Starbäck* or *Enander*, for a full presentation of this interesting subject.



THE NEW STEEL BRIDGE ACROSS THE NIAGARA.



STOCKHOLM: 1. THE ROYAL GARDENS. 2. THE NATIONAL MUSEUM.
3. BERN'S MUSIC HALL.

the Good would come victorious. A new, rejuvenated earth should exist, and its Ruler would be "the One whose name no one dares to speak," a God more powerful than all other gods.

The Asa-doctrine occupies an important place among all the mythologies of the world. It is so comprehensive, and in some respects so difficult of a full and satisfactory explanation—depending on its fertility of beautiful suggestion and a most enchanting symbolism—that a mere outline must suffice for our present purpose.

The Norsemen believed that heaven and earth had been created out of chaos. The present condition of things was the work of the gods, "the merciful and kind powers." Man was also created by them, and lived with them originally, during the Golden Age of Peace before the outbreak of the strifes between light and darkness, the Good and the Evil.

The gods and the goddesses of the Norsemen were from the beginning nothing but the personified forces of nature. After a while, however, the songs of the poets and popular belief transformed them into living beings, endowed with the body and the desires, the faults and virtues, characteristics of the common members of the human family. They were subject to the decrees of fate (the Nornor) and of the unseen and powerful God, "the Powerful One from above, who ordains everything, pronounces judgment, effects reconciliation, and decides the reward which is to be."

The Asa-gods were: Oden, Thor, Frej, Balder, Njord, Heimdall, Tyr, Brage, Hoder, Vidar, Ale, Uller and Forsete.

The goddesses (Asynjor) were: Frigg, Freja, Iduna, Gefion, Sjofn, Vor, Eir, Lofn, Saga, Fulla, Lin och Gna.

The representatives of Evil were: Loke, Hel, the Midgard-dragon, and the Fenris-wolf.

The story of the creation is the following one: A great abyss (Ginunga-gap) existed in the beginning between the world of light and fire (Muspelhem) to the South and the world of darkness and cold (Niflhem) to the North. In the latter was a well (Hvergelmer) from which twelve rivers, Eli-waves, flowed into the Ginunga-gap. There the frosty ice from Niflhem was thawed out by the heat from Muspelhem, and out of the drops was formed a being (Ymer) who received his life through "the power of Him who sent out the heat." While he slept a man and a woman grew out of his side, and from his two feet came a son. In this

manner the Frost-giants came into existence. When Ymer (matter) was created by the cow Audumbla (organic force) was made out of the drops of the ice. After three days Bure was made; he received a son, Bor, who married the daughter of a giant. They had three sons, Oden, Vile and Ve. These then killed Ymer, and so great was the quantity of blood that all the Frost-giants except Bergelmer were drowned. He became the father of new families of giants. The sons of Bor now took the body of Ymer, and from his flesh created the earth, from his blood the ocean, from his bones the mountains, from his teeth the stones, from his hair the trees, from his skull the heavens, and from his eyebrows the Midgard. The corners of heaven were made to rest upon four dwarfs, called East, West, North, South. On the heaven sparks from Muspelhem were fastened so as to give light to heaven and earth. Night, of the family of the giants, and Delling, of the family of the gods, had a son, Day. Night and Day traveled around the world every twenty-four hours. In their company the Sun and Moon, children of Mundilfor, were regularly to be seen. The home of the giants, Utgard, was at the extreme of the ocean, while the domicile of the gods, Midgard, was located in the central part of the earth. In Midgard was found the city Asgard, with the palaces of Vin-golf and Gladhem, and the great Valhall. From Midgard a bridge, Bifrost (the rainbow), led to heaven. Upon this bridge the gods daily stepped down to the earth to dispense justice at the well of Urd. In the nether world, the "underground," was found the home of Hel (the woe, Ve, of Hel makes the Swedish word *helvete*—hell). All evil persons and all who did not die in the war or by a violent death, came to this place. From two trees, Ask and Embla, growing on the shores of the ocean, the gods created men. They were allowed to live within the limits of Midgard, the home of the gods.

The tree, Yggdrasil, an ash, was the holiest meeting-place of the gods. This tree spread its branches over the whole world, and reached into heaven. In the top of the tree was a wise eagle, and between its eyes a hawk. In the tree were four deer, eating its buds, and a squirrel, always running up and down, trying to create bad feelings between the eagle and the great serpent, Nidhogg, in the well, Hvergelmer, in Niflhem, where he kept gnawing upon one of the three roots of Yggdrasil. Another root went out to the giants, and below it was the well of Mimer, containing wisdom and insight. The third root proceeded to the gods and

to man. There the well of Urd was found, and there the three Nornor (Fates), Urd (the Past), Verdandi (the Present), and Skuld (the Future) decided the irrevocable fate of both men and gods.

Oden was the oldest and most respected of the gods, the All-Father. Wednesday—Oden's day—is named after him. Thor was the god of power (Thursday bears his name). Frej was the god of harvest and weather. Friday reminds us of this god. Balder, the god of innocence and goodness, was the great favorite among the gods, and the Balder-myth is of undying interest in the history of Norsemen. Njord was the god of the mariner and fisherman. Heimdall was the faithful watchman of the gods. His trumpet, Gjallarhorn, could be heard all over the world. Tyr was the god of warfare—so was Oden; Brage the god of poetry and oratory. Uller was the god of the duel, and Forsete was the great arbitrator, the lover of good will among men.

Of the goddesses Frigg was the wife of Oden. She knew all the fates, but could keep quiet. Frigga was the goddess of love, Iduna guarded the apples of eternal youth, Gefion received all who died as maidens, Vor stood up for truth, and punished men and women who did not keep their promises, Sjofn made men and women love one another, Lofn removed all obstacles for true lovers, Eir understood medicine, and Saga was the goddess of history.

The Norsemen had temples in which they worshipped their gods. The principal one was at Upsala, Sweden. Ancient authors speak of it as a very costly and impressive edifice. "The walls and roof were covered with gold." (1) The worship of the Norsemen consisted chiefly in sacrifices and sacred promises. Three great festivals were annually held at Upsala, October 14, January 12, and April 14. The usual sacrifices were animals, but sometimes when the peril or troubles were exceedingly great, even the king himself was sacrificed (2). Every farmer was a priest; the king was the chief priest.

The Christian religion was introduced into Sweden by Ansgar. King Bjorn gave him full permission to preach the gospel of Christ in 830. Sigfrid is another of Sweden's most noted Chris-

(1). Adam of Bremen: "Totum ex auro paratum."

(2). Ane the Old is said to have sacrificed nine of his sons. Hakon Jarl sacrificed his son Erling before a great battle in 995.

tian pioneers. Olof Skötkonung was baptized by Sigfrid in 1007, and was the first Christian king of Sweden. The author has visited the spring where the ceremony was performed in Västergötland. In the beginning of the eleventh century Denmark had become a Christian country. In Norway the kings Olof Tryggveson and Olof Haraldson, the holy, worked industriously for the conversion of the people. They sometimes used force. This enraged the Viking blood. Olof died at Stiklestad in 1030. His death accomplished more than his life. Norway soon afterward became a Christian country. The three countries accepted the doctrine of the Lutheran Reformation at an early day, and have since been faithful to the Church of the Reformation. They are today pre-eminently the Protestant countries of the world, the per cent of other believers being imperceptibly small (3).

The Vikings were sea-warriors. Scandinavia is so circumscribed by water that the ocean easily and naturally became the second native home of the sturdy sons of the North. Although agriculture and domestic arts were prized very highly among the Norsemen, the spirit of adventure would not allow the men and youth of the nation only to stay at home in peaceful pursuits. The whole training of the boys and young men rather prepared them for deeds of strength and valor. Their education was athletic. To fence with swords, to throw spears, to shoot with bow and arrow, to throw with slings, to ride, swim, run, jump, climb, wrestle, skate, skee and play ball were the common accomplishments. A life of ease was shunned. The maiden would not marry a man who stayed at home, who had achieved no glory. As warriors the Norsemen had no superiors,

(3). The relative value of Protestantism, and more especially of Lutheranism, can easily be seen in the comparative statistics of these three northern countries and of the three southern continental countries, Italy, Spain and Portugal. Let us begin with illiteracy. In the three Scandinavian countries the per cent has dwindled down to a fraction of one per cent. In Italy it is 53, in Spain 72, and in Portugal probably still larger. In Italy there are 2,470 murders in a year; in Spain, 1,200; in the Scandinavian countries murder is of very rare occurrence, so rare that I can find no statistics thereof. Who has not heard of the multitude of tramps and beggars in the southern European countries mentioned? The writer was a tourist for four months in the three Scandinavian countries, and in that time saw one beggar and no tramps. In the Scandinavian countries tramping and begging are not tolerated; Education and Religion flourish; and the general condition is very superior. Let us in free America remember that an open Bible is the condition for all true forms of liberty.

and they were especially at home on the sea. The French historian Thierry says: "The Viking could govern a vessel as a good rider manages his horse, running over the oars while they were in motion. He could throw three javelins to the mast-head and catch them alternately in his hand without once missing. Equal under such a chief, supporting lightly their voluntary submission, and the weight of their coat-of-mail, which they promised themselves would soon be exchanged for an equal weight of gold, the pirates held their course gayly, as their old songs express it, along the track of the swans. Often were their fragile barks wrecked and dispersed by the North Sea storm, often did the rallying sign remain unanswered, but this neither increased the cares nor diminished the confidence of the survivors, who laughed at the winds and waves from which they had escaped unhurt. Their song in the midst of the tempest was:

"The force of the storm helps the arms of our rowers,
The hurricane is carrying us the way which we should go."

The following brief summary, based principally upon Dr. Enander's works, will show how great and widespread was the influence of the Norse Vikings (1). In 449 warriors from the Danish and Saxon shores of the North Sea came to England to assist the Britons against the Picts and Scots. The latter were defeated, but the auxiliary army then turned against the Britons and forced them, after hostilities extending more or less over two centuries, to flee to Wales and Bretagne. The victors, many of whom undoubtedly were Norsemen, called themselves Anglo-Saxons. They divided the vanquished country into seven kingdoms, which were finally united into one, named England, in 827. Already in 753 Norse Vikings visited this country, and the Norsemen, in England called Danes, afterwards often terrorized

(1). Montesquieu, *L'Esprit de Lois*: "The great prerogative of Scandinavia, and what ought to recommend its inhabitants beyond every people upon the earth, is, that they afforded the great resource to the liberty of Europe, that is, to almost all the liberty that is among men. The Goth *Jornande*," adds he, "calls the north of Europe the forge of mankind. I should rather call it the forge of those instruments which broke the fetters manufactured in the south. It was there those valiant nations were bred who left their native climes to destroy tyrants and slaves, and so teach men that nature having made them equal, no reason could be assigned for their becoming dependent but their mutual happiness."

the inhabitants. They settled in the northern part of the country and forced Alfred the Great and his associates to leave the kingdom. Finally Alfred became victorious, but he was unable to drive the Norsemen away from the northern provinces. They could neither be bribed to leave, nor did a massacre upon them prove successful in accomplishing the same purpose. The Norse Vikings came to France already prior to the death of Charles the Great in 814. In 911 Gange Rolf from Norway conquered the country of lower Seine, which afterwards was named Normandie, and Bretagne also became subject to him. The eastern portion of Ireland was subjugated, and the power of the Norsemen lasted until 1172. The Hebrides, Orkney, Shetland and Faroe Islands were also vanquished. The shores of Scotland, Belgium and Holland were invaded. Iceland was discovered by a Swede, Gardar Svafarsson, in 861, and was settled by Norsemen, 874-934. Not long after the settling of Iceland, Greenland was discovered. Spain received several visits from the Vikings in the ninth and tenth centuries, and these bold warriors became the terror of the people also on the shores of Italy and Africa. The great empire of Russia was founded in the year 862 by Rurik, a Swedish warrior who emigrated to Russia with his two brothers and founded a kingdom with Novgorod as the capital city. The czars reigning before the year 1508 were descendants of Rurik. The fleets of the Russian Norsemen soon threatened even Constantinople, where some of their former connections formed the body guard of the emperor. In about 881 some Swedes and Friesians marched along the Rhine into the country of the Alps and founded Switzerland. Norsemen from Normandie came to Italy and Sicily in 1017 to assist the Grecian and Longobardian princes in their feuds. After a while these French Norsemen began to acquire possession of the land for their own benefit. Their duke, Robert Guiscard, conquered the entire southern half of the country and was recognized by the Pope as Duke of Apulia, Calabria and Sicily in the year 1060. Sicily and Malta were conquered by Roger, the brother of Robert. The latter now was sufficiently powerful to attack the Grecian emperor, threaten Constantinople and storm Rome. The son of Roger was in 1130 made king of these Norse countries, from this on called "the two Sicilys." From the Norse Normandie William the Conqueror, the great grandson of Gange Rolf, with 60,000 men in 1066, sailed for England, fought and

won the battle of Hastings, and vanquished the Anglo-Saxons. The language and customs of Normandie and France were now introduced into England. The name Englishman became an insult, and not until the time of Edward III. (1377) was English again used in the courts of justice of that country.

Is it improbable then that a people of such migratory, war-like habits, of such varied and powerful connections, of such undoubted and unparalled courage, should find the way across the mighty deep to the American continent centuries before Columbus? Let history answer.

The small and numerous kingdoms in the North were by and by merged into larger ones, until one king ruled in Denmark, one in Sweden and one in Norway. Many of the vanquished princes and mighty men then emigrated, preferring voluntary expatriation to dependence. Large numbers of the Vikings, for so long a time the terror of all Europe, were just such men. Their numbers sometimes corresponded to their valor. They were not always, by far, only a handful of men. Holmberg estimates the number of Swedish ships apart from the Danish and Norwegian, during the Viking age, at 10,000, each being manned, on an average, by eighty warriors. Olaf Tryggveson's ship measured 148 feet in length and carried about 1,000 men (1).

We have already referred to the discovery of Iceland by a Swede, Gardar Svafarsson, in 861. Another Viking, Flokke Vigerdeson, gave the island its present name. The colonization was begun in 874, during the reign of Harald Hariager in Norway, Erik Emundson and his son Bjorn in Sweden, and Gorm the Old in Denmark. The usurpation of the first named had displeased many of the best and most powerful of the Norwegians. Rather than be dependent they decided to emigrate. Iceland became their new country. To these Norwegians many Swedes were added. One of them was the ancestor of the great Icelandic historian, Snorre Sturlesson. Iceland became an aristocratic republic with ideal conditions in many respects.

The ocean was the great seat of action of the Iclander. Viking-expeditions and later commerce became his favorite occupations. Icelandic braves and Icelandic poets could be seen at

(1). Enander: "Already in A. D. 98 Tacitus, the Roman historian, says: 'The Swedes were powerful in men, arms and ships'"—Fleets of 600 or 700 ships are frequently mentioned. The fleet of Knut the Great, in his attack on Norway, numbered 1,440 ships.

the court of kings and princes in all of Northern Europe. The poets of this interesting little island were in possession of the best education of their age; the warriors were unsurpassed in daring bravery. On their return home to Iceland they brought with them from the many countries visited not only material wealth, but also intellectual. After the introduction of the Christian religion in the year 1000, Iceland soon established not less than four colleges, and many of their alumni and students later attended the best universities of France, Germany and England. The first bishops of Iceland were trained at foreign universities and sustained friendly relations with the most learned men of Europe in their day. Some of the farmers were very scholarly men, "sufficiently learned to be ministers."

From this courageous, well educated, well-disciplined people came the first discoverers of America.

It is interesting to notice the almost Utopian conditions existing in Iceland up to this day as far as education, religion, literature, government and general culture are concerned. It is now as before a veritable little wonderland. Illiteracy is unknown. There are a number of high-schools throughout the country, two ladies' seminaries, and the Latin school at Reykjavik with a five years' course, preparing the students for entering the university at Copenhagen. Eight general, several religious and one temperance paper are published, also three magazines. The Icelanders are Protestants and Lutherans. They are probably the most loyal, innocent, pure-minded people of the world. Crime, theft, debauchery and cruelty are almost unknown among them. The annual exports are six million pounds of codfish, seven thousand pounds of eider-down, about five thousand head of ponies, and nearly one-half million sheep. The population numbers 78,000 people (2).

(2). Ruth Shaffner: "Nothing can be more delightful than a horseback trip of 800 or 1,000 miles through Iceland. The traveler sees thousands of mountains covered with eternal snow outrivaling the Alps in grandeur; great geysers and innumerable hot wells; waterfalls, one of which—the Gullfoss—is second only to Niagara in size and beauty; crystal streams and dashing rivers, lava beds of fantastic figures, covered with moss that glistens in the sun like hoar frost; and as a crowning glory the atmosphere is so brilliant that objects eighty miles distant appear close at hand. The effects of light and shadow are the purest I have ever seen, and the contrast of color is truly astonishing; one square foot of a mountain juts out in a blaze of gold against the flank of another, dyed of the darkest purple, while up against the azure sky beyond rise peaks of glistening snow and ice."



GENERAL GRANTS MAUSOLÉ



MEMBERS OF THE CHICAGO SWEDISH GLEE CLUB IN SWEDEN.

In the left corner, Prof. John R. Örtengren, leader of the singers. In the right corner, Mr. Magnus Olson, the first elected president of the "American Union of Swedish Singers," and during several terms president of the Glee Club.

About the year 876 or 878, shortly after the discovery of Iceland, one Gunbjorn was driven by untoward winds to a sterile and lonely island. He succeeded in saving himself as well as the ship and returned to Iceland, where he related about seeing a land with great, white mountains north of the little island. Nearly a hundred years later two Icelanders made a successful attempt to find Gunbjorns-skar. In 982 or 984 Erik the Red, outlawed for murder from Iceland, and hailing either from Norway or probably from Bohus province in Sweden, sailed for this nameless country, deciding to spend his three years of expatriation there. After a journey of about 250 miles, he passed the present Cape Farewell and along the west shore of the island to the present Julianes-haab. He spent the three years in the new country and named it Greenland, in order to attract settlers, as he expressed it himself, and probably also because of its green pastures. In the Spring of 986 Erik returned to Greenland with 25 ships, with a cargo of men, cattle and provisions. Fourteen of these ships reached their destination. The first colony was planted. It prospered greatly. The fisheries were excellent. Ships of commerce soon began to visit Greenland, and the Greenlanders themselves traversed "known and unknown seas." It seems that the climate was milder than now, and the colonies in consequence penetrated quite far into the inland. At the height of their prosperity there existed, according to Icelandic authority, 280 larger or smaller settlements, with, at least, 17 churches and several cloisters. In the year 1000 already Leif Eriksson had been sent by King Olof of Norway to proclaim Christianity in Greenland. In the year 1112 one Erik became bishop of this country. This same Erik was in 1121 ordained bishop of Vinland by the bishop of Lund, Sweden, and went thither, accompanied by clergymen and colonists. In 1126 Greenland received its own ordained bishop in the person of one Arnold. He was succeeded by 14 other bishops, known to ecclesiastical history (1). In 1408 Andreas, the last bishop of Greenland, was ordained by Bishop Eskil in Norway.

As Greenland belongs to the American continent as much as the West Indies, Gunbjorn was the first known European who landed in this country. It took place about 876, or 616 years before Columbus discovered the West Indies.

(1). Torfocuss gives a list of seventeen bishops who ruled in Greenland.

The Icelandic authorities early speak of a Great-Iceland (island it mikla). Several scholars believe this to be the country south of the Chesapeake Bay. To this country an Iclander of Swedish origin, Are Marson, was storm-driven in 983, afterwards living there until his death. Another Iclander, Bjorn Asbrandson, coming there later, contrived to become chief of a tribe of natives, and 1027 sent word to Iceland through a third Iclander, Gudliuf Gudlogsson, who had also been storm driven to the shores of our continent.

In 986 an Iclander, Bjarne Harjulfsson was storm-driven towards an unknown shore. By the description of the journey he must on the return have sailed by Massachusetts, Nova Scotia, Newfoundland, finally arriving at Greenland. Bjarne went to Norway and related the story of his adventure to Leif Eriksson, son of Erik the Red, who about the year 1000 sailed to explore the unknown country in company with thirty-five men. After passing Labrador, Newfoundland and Nova Scotia, Leif and his associates arrived at the shores of New England. They sailed into a sound, then into a river, then into a lake, which is Mount Hope Bay, often yet taken by the tourist to be a lake. They remained through the winter, built a large house, found the climate milder than at home, and the days of more equal length, the shortest day being nine hours long, which gives $41^{\circ} 24' 10''$ as the latitude of the place, or near Fall River, Massachusetts. Leif called the country Vinland, because a German, or "Southerner," in one of his extended walks had run across some wild grapes, or "Weintrauben, Weintrauben," as he exclaimed in great excitement on his return to the camp. In the spring Leif loaded his ships with lumber and returned to Greenland. Leif Eriksson was the first white man sailing with the avowed purpose of finding land across the Atlantic. He did not discover America by accident. His purpose was as well known to himself, his people and his friends as was that of Columbus in 1492.

On his return Leif's brother, Thorvald Eriksson (1), thought that the land discovered was not sufficiently explored. Leif gave

(1). Baldwin: "This, considering the circumstances, was an adventurous voyage, a brave exploring expedition sent from the Arctic regions to make discoveries in the mysterious world at the South. On reading the narrative, one longs for that more ample account of the voyage, which would have been given, if Thorwald himself had lived to return."

him his own ships, and in 1002 Thorvald sailed with a company of thirty men. He arrived safely and remained over the winter. In the first encounter with the natives, he was wounded and died (2). His associates returned to Greenland. The third brother, Thorsten, then decided to journey to Vinland, that he might bring back the remains of his brother and have them buried in consecrated ground. He was tossed about on the deep during all the summer of 1005, and finally landed on the western coast of Greenland, where Thorsten and many of his associates died during the winter.

His beautiful widow, Gudrid, married Thorfinn Karlsefne. The newly married couple decided to emigrate to Vinland. Thorfinn was of noble family, several of his ancestors having been elected kings. Three ships belonged to the expedition. The first was commanded by Snorre Thorbrandsson, the second by Bjarne Grimulfsson and Thorhall Gamlason, and the third by Thorwald, married to Leif's sister, the fierce, cold-blooded Frodis. The party consisted of 151 men and seven women. On their arrival to America Thorhall and a few men returned, making the company now number 151 persons. They finally arrived safely at the place where Leif Eriksson had built his house in the year 1000.

In the spring of 1008 the Norseman made a treaty with the natives (Skraelingar). The same summer a son—the first white child of the new continent, the first native-born New Englander—was born to Thorfinn and Gudrid. In baptism he received the name Snorre, and became the ancestor of many distinguished men, among whom may be mentioned the celebrated Icelandic-Danish sculptor, Albert Thorwaldsen (1844). The natives soon became inimical, and in 1011, the colonists returned to Greenland. The attempt at colonization was unsuccessful.

The inscription on the Dighton Writing Rock on the right bank of Taunton river in Bristol county, Massachusetts, reads: "Thorfinn, with one hundred and fifty one Norse seafaring men took possession of this land." The form of a woman and the letter S. remind one very forcibly of Gudrid and Snorre.

In the neighborhood of Newport, R. I., is found an ancient stone tower, 25 feet high, resting upon eight round pillars, each

(2). Anderson: "Let us remember Thorwald Erikson, the first European and the first Christian who was buried beneath American sod."

over three feet in diameter, and seven feet nine inches in height. The diameter of the building is eighteen feet, nine inches. The peculiar structure is of the same architectural style as many churches of the 12th century, and Rafn believes upon a very strong historical probability that the Newport tower has been a chapel of a cloister or church, built by the Norsemen (1).

Other expeditions to Vinland took place from time to time. Colonies were founded in several places. The expeditions also reached further South, to the Carolinas, Georgia and Florida. The last expedition took place in 1347, or 130 years only before Columbus visited Iceland. Columbus himself speaks of his journey in a letter quoted by Washington Irving (2).

The question of the authenticity of the above is well settled. The fact that the Norsemen discovered America can no longer be doubted. Adam of Bremen already in 1075 says that "he had knowledge of Vinland, not by fabulous guesses, but through the most positive information from the Danes." The manuscripts containing the Sagas relating to America are contained in the well-known Codex Flatoeensis, finished in the year 1387. It is still found in the archives of Copenhagen in its integrity. Ecclesiastical history adds its testimony, and the literature on the subject is very voluminous. (See Bibliography of Pre-Columbian Discoveries of America in Prof. Rasmus B. Anderson's "America Not Discovered by Columbus," pp. 124-140, and also in Dr. Enander's United States History, Vol. 1, p. 52). Alexander von Humboldt in the Cosmos, Vol. 2, pp. 269-272, states among other things: "The discovery of the northern part of America by the Norsemen cannot be disputed. The length of the voyage, the direction in which they sailed, the time of the sun's rising and setting, are accurately given. While the Chalifat of Bagdad was still flourishing under the Abasides and while the rule of Samanides, so favorable to poetry, still flourished in

(1). Anderson: "The Newport Tower was, as the Indians told the early settlers, built by the giants, and the Norse discoverers certainly looked like giants to the natives."

Ridpath, History of the World, II., 554: "The Norse remains which have been found at Newport, at Garnet Point, and several other places seem to point clearly to continued occasional voyages by the Northmen."

(2). Anderson calls attention to the fact that the son of Columbus, Fernando Columbo, in the biography of his father, Chapter IV., speaks of the latter's visit to Iceland. Columbus himself based his conviction, so he says, "on the authority of the learned writers."

Persia, America was discovered about the year 1000, by Leif, son of Erik the Red, at about $41\frac{1}{2}^{\circ}$ N. L." (3).

(3). Baldwin *Ancient America*, p. 284: "It appears to be an authenticated fact that the Northmen had a settlement or settlements in New England six hundred years previous to the arrival of English settlers."

Brownell: "It has been made evident, that the American continent five centuries before the memorable voyage of Columbus, was discovered and frequently visited by men of European race, by Northmen."

Baldwin: "These narratives are plain, straightforward, business-like accounts of actual voyages made by Northmen in the tenth and eleventh centuries to Greenland, Newfoundland, Nova Scotia, and the coast of Massachusetts and Rhode Island. Within the whole range of the literature of discovery and adventure no volumes can be found which have more abundant internal evidence of authenticity."

Joseph Story Fay: "It is now well established that in the tenth century the Norsemen visited this country, and coasting down from Greenland, passed along Cape Cod, through Vineyard Sound to Narragansett Bay, where it is believed they settled. In the neighborhood of Assonet and Dighton, inscriptions upon the rocks have been found, and traditions exist that there were others, which have been destroyed."

Adam of Bremen, canon and historian, † 1076. "There is a region which has been visited by many, lying in that ocean (the Atlantic), which is called Vinland, because vines grow there spontaneously, producing very good wine; corn likewise springs up there without being sown. This we know not by fabulous conjecture, but from positive statements of the Danes."

Ridpath, *History of the World*, II., p. 553: "Since 1838, when through the efforts of Rafu and the Royal Society of Copenhagen the Scandinavian Sagas have been submitted to the critical judgment of Europe, all ground of doubt has been removed relative to the Norse discoveries in the West at the close of the tenth and the beginning of the eleventh century. It is now conceded that Labrador, Newfoundland, Nova Scotia and the northeastern parts of the United States were visited, and, to a limited extent, colonized, before the Norman Conquest of England. . . . In the year 1000 the actual discovery of America was made by Leif Erickson."

Davis: "Let us praise Leif Erickson for his courage, let us applaud him for his zeal, let us respect him for his motives, for he was anxious to enlarge the boundaries of knowledge. He reached the wished-for land,

'Where now the western sun,
O'er fields and floods,
O'er every living soul
Diffuseth glad repose.'

He opened to view a broad region, where smiling hope invites successive generations from the old world.—Are not the hardy adventurers plowing the briny deep, more attractive than the troops of Alexander and Napoleon?"

As to the practical results of these discoveries, not much can be said. The world was seemingly not at that time ready for America. The enmity of the native Skraelingar, the visitation of the black plague in Europe and her colonies, as well as in other parts of the world, combined to annihilate the efforts of the bold Norsemen.

As noted already, Columbus visited Iceland in 1477. It is impossible to suppose that the expeditions to America by the Norsemen were at that day unknown in Southern Europe. Gudrid, who had lived in Vinland for three years, made a pilgrimage to the Holy Father in Rome, after her return to Iceland. She remained in "the eternal city" for quite a time. Is it, then, probable that she never spoke of the romantic Vinland expeditions? Can we believe that the descendants of Snorre, who was born in America, three of whom (Brand, Thorlak and Bjorn) became bishops of Iceland, never informed the chief authority of the church concerning the attempts at colonization made by their forefathers in the country in which some of their brethren in the faith were still living? Is it at all probable that the Icelandic Bishop Jon left his diocese for Vinland without even informing the Pope whither he went, or that the Archbishop of Lund never reported his ordination of Bishop Erik Upsi for Vinland in 1121? And did not the Pope Paschal II. appoint Erik to this office as early as 1112?—Anderson.

Surely, then, Columbus received the impetus for his ambitious expeditions from the previous discoveries by the Norsemen, to whom more credit is due than was ever accorded them either by general history or by American history (4).

In 1638 Swedish immigrants landed in America again. New Sweden was founded and several other colonies. The present site of Philadelphia was once owned by these Swedish immigrants. As late as 1823 the Swedish language was used in the "Gloria Dei" church in Philadelphia. Many of the best families in the east are descendants of those colonists from the far North.

(4). Anderson: "I have here given five reasons why Columbus must have known the existence of the American continent before he started on his voyage of discovery. 1. Gudrid's visit to Rome. 2. The appointment of Pope Paschal II., of Erik Upsi as Bishop of Vinland. 3. Adam of Bremen's account of Vinland, in his book published 1073. 4. The map procured from the Vatican for the Pinzons. 5. Columbus' own visit to Iceland in the year 1477."

Among them may be mentioned the Bayards, Childs, Springers, Petersons, and others. Senator Ingalls hails from the Norse Ingjald, probably the royal family of that name, and Senator Thurston from the Norse family Thorsten, both belonging to the Norsemen who made England their home centuries ago. In the forties the immigration from the Scandinavian countries (Sweden, Norway, and Denmark) again began. The present Scandinavian-born population in this country was in 1890 as follows: From Sweden, 478,041; Norway, 322,665; Denmark, 132,543; or a total of 933,249. Counting their descendants in the first, second, and third generations, the Scandinavian population of the United States today must be somewhat above two millions and a half, or more, probably fully three millions.

These Swedes, Norwegians, and Danes and their children have written proud history in the annals of our nation so far. In the civil war they flocked around the stars and stripes with great enthusiasm. It was a Swede, John Ericson, who with his Monitor checked the northward march of the Confederacy. They have been industrious, law-abiding, and loyal; they have built hundreds and hundreds of churches and school-houses; they have founded many academies, colleges and seminaries, crowded by thousands of young people, anxious to procure a liberal and thorough education; they are publishing hundreds of newspapers and magazines; they amalgamate easily and have come to stay; they are examples of a devoted patriotism to the country of their adoption; they are full of works of mercy and good deeds in general. The Central States, the great West, would be glad to welcome a million more of such splendid immigrants, who become good American citizens, loyal, intelligent, and law-abiding from the very beginning. They hold many positions of trust already. The Hon. Knute Nelson, a sturdy Norwegian, has been Congressman, Governor, and is now United States Senator. The Hon. John Lind, a Swede; the Hon. N. P. Haugen, a Norwegian; the Hon. Haldor E. Boen, a Norwegian; the Hon. Martin J. Johnson, a Norwegian, and the Hon. K. Halvorsen, a Norwegian, have been or are members of Congress. Congressman Claude A. Swanson, of Virginia, hails from Sweden-England-Ireland, and retains the original Swedish name with only the e changed to a. Many Scandinavians have held or are holding State offices. Prof. Rasmus B. Anderson has served as our Minister to Denmark, and Dr. J. A. Enander was appointed to

the same office, resigning the appointment, however, on account of a serious illness. One of the finest private libraries in this country is owned by a Swede, Svante Palm, Ph. D., in Austin, Texas. The multi-millionaire, Swen M. Swensson, of New York, was a Swede. The students at the colleges of these Norsemen in America are very patriotic, and at some of the institutions great patriotic festivals belong to the annual programme. They learn to speak English readily, and in many cases—the late Hjalmar Hjort Boyesen being an illustrious example—become unusually proficient as writers and public speakers. All hail to the Norsemen of our great Republic!

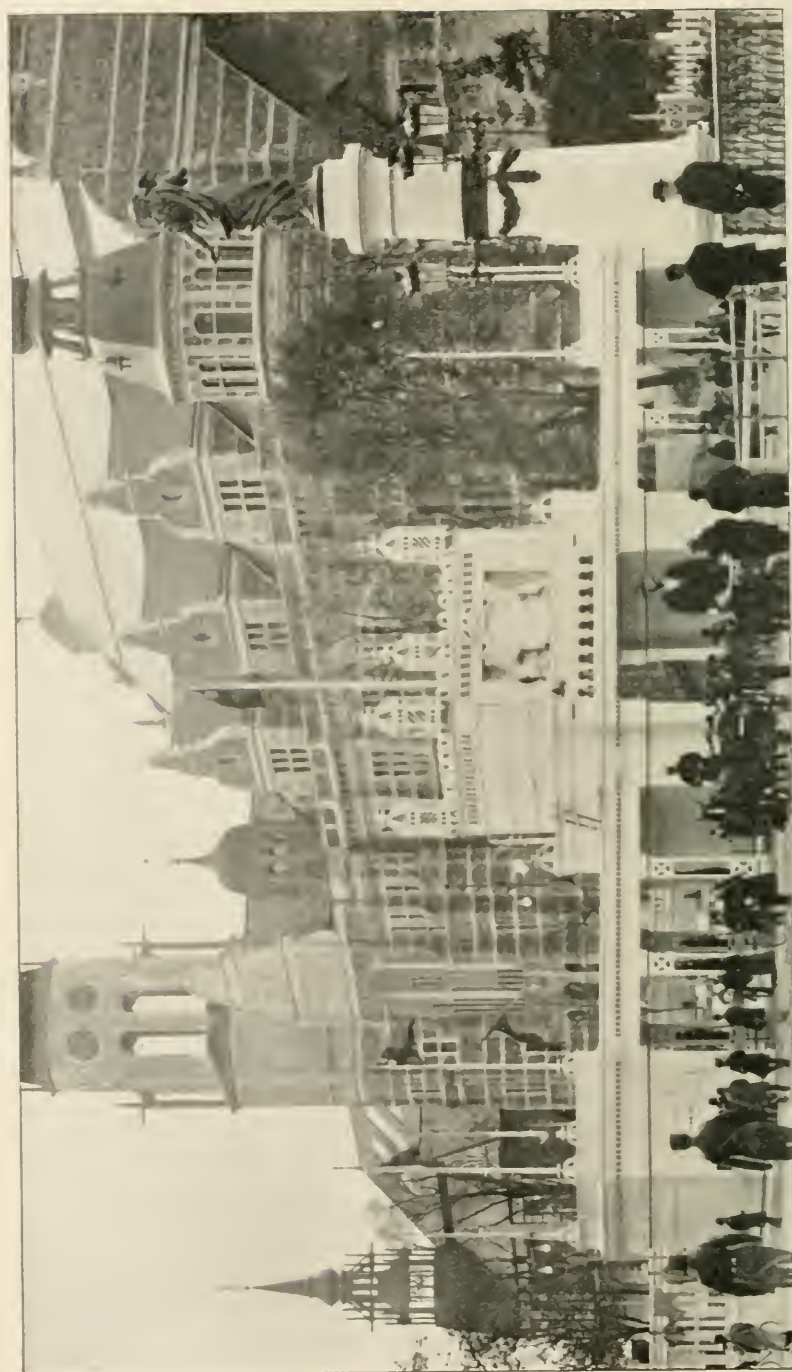
Well, I knew that you would appreciate this hour. How much better acquainted with Sweden we all feel now. We will not be strangers in landing upon the shores where our forefathers once lived. But I must ask for your forbearance for a few minutes more. There is something new to be added. In volume IX. of the American Church History Series, the learned scholar Father Thomas O'Gorman, professor of church history in the Catholic University of North America, Washington, D. C., discusses this question from an ecclesiastical point of view. Please be seated while I read a page or two to you. There is plenty of time. The bugle for dinner will not sound yet for an hour. Professor O'Gorman says:

"But before entering upon this study, a word about an episode which has the enchantment that comes from distance of time, and would look like some fanciful myth did not history give it a certainty that cannot be denied. It is the passage of Catholicity on our shores four hundred years before Columbus gave to the Old World the lasting possession of America. The church came and went with the Norsemen, without, however, leaving on our land any durable trace, so far as our present knowledge goes. But the coming and going are recorded in Norse literature and Roman archives.

The tenth and eleventh centuries were the period of greatest activity for the Northmen of Scandinavia. On the shores of England, Ireland, France, Italy and Greece their viking boats poured out hordes of warriors who spread desolation far and wide and planted colonies that have entered into the makeup of Europe. Westward, too, they pushed their way. The islands of the North Atlantic, the Orkneys, Shetlands, and Faroes, became Norse outposts. But it was in Iceland that grew up their most vigorous



STOCKHOLM : GRAND HOTEL AND NATIONAL MUSEUM.



THE EXPOSITION: THE NORTHERN ETHNOGRAPHIC MUSEUM.

and renowned offshoot. It was reached by them in 784. Very soon there was settled in that mid-Atlantic island a population of fifty thousand Norsemen, who set up a republic bound to the mother country by a very slender allegiance. A rich Icelandic literature sprang up before England, France, Italy, and Spain had come into possession of their present languages. The historical records of Iceland especially are unequaled by anything contemporaneous elsewhere, and hardly surpassed by anything done in modern times.

These are our authorities for the history of the Norse occupation of Greenland, which was discovered at the end of the ninth century, colonized at the end of the tenth century, and Christianized at the beginning of the eleventh century. About one hundred years thereafter a bishop was assigned to the Greenland church. His see was at Gardar. From the first bishop appointed, in 1112, to the last one appointed by Innocent VIII. and confirmed by Alexander VI. in 1492, the year of the discovery by Columbus, a period elapsed of three hundred and eighty years of a hierarchy—consequently of organized church life—regular and continuous down to the year 1409; fitful and interrupted from 1409 to 1492. Between the two extreme dates, in the palmiest period of Greenland Christianity, there were on its inhospitable shores one bishop, a cathedral, fifteen churches, four or five monasteries, and a Catholic population of ten thousand souls. This information rests on historical evidence that is irresistible.

Likewise it is absolutely certain that southwest of Greenland a country was discovered, and for hundreds of years was visited frequently and inhabited for periods of two or three years at a time by traders and missionaries from Greenland and Iceland—a country known in Icelandic and other annals as Vinland the Good. This is not the place to vindicate the authenticity and veracity of the sagas, especially those contained in the "Hauksbók" and the "Flateyjarbók." We hold it as absolutely certain that Vinland was on the American mainland, and as all but absolutely demonstrated that it was on the New England coast. We believe that Boston has made no mistake in raising a statue to Leif Ericsson, the discoverer of Vinland.

One proof, and only one, is wanting. Greenland is still covered with the ruins of churches, of monasteries, and of the homes of Scandinavian settlers. But in Vinland, so far, no trace of buildings has been found. The archaeological proof is wanting.

Now the truth is, the narrative of the sagas do not call for any such corroboration. Nowhere do they state that the Northmen made permanent settlements in Vinland, but only temporary visits for timber and peltries, or missionary voyages to evangelize for a season the natives. Solid buildings were not necessary for such sojourns; it is no wonder, then, that ruins are not to be found, though we fancy smaller remains, such as pottery, tools, and various implements, marking their passage, may yet be unearthed. And, moreover, the Skraellings—such was the name given by the discoverers to the savages of Vinland—hindered the permanent settling of the newcomers. Very true, centuries later a handful of Europeans landed on the very same shores touched by the Scandinavians and drove the natives before them into the interior; but the Europeans had firearms, whereas the Scandinavians were almost matched in weapons of war by the bow and arrow and the stone hatchet of the Indian. We need not wonder then that no permanent Scandinavian settlements were made, and it is useless to demand that we produce vestiges of them.

In a word, Vinland was civilly a trading post and ecclesiastically a missionary station of the mother colony and church of Greenland. We must, therefore, expect to find in ecclesiastical history only incidental allusions to Vinland as an out-station. But such allusions, scant as they may be, are precious to the historian, and tell much to the imagination. We confess at once that we have in the records only such incidental allusions to the work of the church in Vinland.

The first bishop of Greenland was Eric Gnipson or Upsi. He was appointed in 1112, but was not consecrated until 1120. The "*Annales Regii Islandorum*," which gives the history of Iceland down to 1307, informs us that this bishop never went to his duties in Greenland, but did missionary work in Vinland, where he died, probably for the faith. This statement hints that the Greenland voyagers had entered into continuous intercourse with the natives, and that the work of evangelizing them was attempted. Cranz goes so far as to say that from 1110 to the time of Bishop Upsi (1120), Scandinavian colonists lived in Vinland, and that they had become merged by intermarriage in the surrounding tribes.

In 1246, under Bishop Olaf, the seventh incumbent of Gardar, the holy see asked the Peter pence from Greenland. And from this time forward we find Greenland mentioned by name and Vinland by implication only in various documents regarding the

Peter pence of the diocese of Gardar, as well as in the accounts of the collectors contained in the financial records of the Vatican. The Archbishop of Drontheim, appointed in 1276 to make the collection, applied to Pope John XXI. for permission to send collectors in his stead, giving as reasons the distance and the length of time that he would have to be absent from his see in Norway. In consequence Nicholas III. in 1279 granted extraordinary faculties to the collectors appointed by the Archbishop of Drontheim.

We gather from a bull of Martin VI. in 1282 that the tithes of the diocese of Gardar were paid in produce of the country—teeth of walrus, hides, and furs; that they were shipped to Norway, and there converted by sale into current money. But what interests us most is that in the bull of 1279, dispensing the Archbishop of Drontheim from a personal visit to Greenland, and delegating his appointees thereto, we read the following words: "To collect the tithes and the products of the communes, as well in the diocese of Gardar as in the islands and neighboring territories." From this we conclude that lands outside Greenland were known and were under the jurisdiction of the Bishop of Gardar, and were inhabited by the faithful, or at least were exploited by them. In this passage we see an implicit reference to Vinland.

What products gathered in these various collections, or what share of them, came from Vinland we can only conjecture. The statements in the financial records of Rome (the "*Liber Censuum*") give but the totals for the diocese of Gardar, the only name the products as walrus-teeth, hides and furs. Now we know from the sagas that furs were an article of barter between the Scandinavians and the natives of Vinland. This is not to say that all the furs were from that colony, for seals were abundant in Greenland. We do find in the report by the nuncios of Sweden and Norway of the collections made between 1326 and 1330 one article that could have come only from Vinland—"a cup of transatlantic wood valued at ten golden florins:" "*Unus cippus de nuce ultramarina, existimatus II. florenos auri.*" The cup may have been worked in Greenland, but the wood must have come from Vinland, for two reasons: first, there was no wood in Greenland; secondly, there was wood in Vinland, and wood used precisely for ornamental and domestic purposes. The sagas tell us that the main staple of commerce between Vinland, Norway and Greenland was wood. This was what made the voyages to Vinland so profitable, and

kept the crews there for years at a time getting out their cargoes. Moreover, the saga of Thorfinn Karlsefne narrates how the wood of Vinland was worked to domestic purposes, and how it was valued at high prices, a Bremen merchant having paid Karlsefne a large sum for his scalepans, or, as others will have it, for the bar with which he closed his door.

During the administration of Bishop Alfus (consecrated in 1376) came to the Catholic inhabitants of Greenland the first notice of the danger that was to exterminate them a few years later. The savages they had met in Vinland in the beginning of the eleventh century—the Skraelings—made a raid into Greenland. These tribes are supposed to have been the descendants of the American glacial man, and to be represented now by the Eskimos of Greenland. They were no doubt driven northward by more numerous and more cultured bands of Indians coming from the south—the present American red man, to whom, in the course of time, they shall have to yield, and by whom they shall be driven to seek a home in northern climes. It must be remembered that the early Norse colonists found no aborigines in Greenland.

Meanwhile the intercourse between Greenland and Norway was declining and becoming more and more infrequent. A curious entry in Icelandic annals (1386) states: "A ship came from Greenland to Norway which had lain in the former country two whole years. The men who returned by this ship brought the news of Bishop Alf's death from Greenland, which had taken place there six years before." According to this entry not for six years at least had there been any communication between the two countries. The black death which swept over Europe in the middle of the fourteenth century may have had something to do with this neglect of its colony by Norway. But there was a political measure that had much more to do with it. As discovery and first colonization are always the result of individual enterprise, so also the prosperity of the colony and its communication with the mother country, and especially its commerce, depend on individual activity and love of gain. In 1385-87 Queen Margaret of Norway, on whose head were united the crowns of Denmark and Norway, made the trade of Greenland a royal monopoly, to be carried on in ships belonging to or licensed by the sovereign. In consequence the colony gradually fell into oblivion, and being thus abandoned, grew too weak to

resist the invading Skraelings. The gradual closing in of ice-packs may also have made communication more and more difficult.

The following letter of Nicholas V. (1448), commissioning two bishops in Iceland to see to the spiritual wants of the desolate Greenlanders, tells the sad story:

"Whereas my beloved children who are natives of and dwell in the great island of Greenland, which is said to lie on the extremest boundaries of the ocean, northward of the kingdom of Norway and in the district of Thronðjem, have by their pitiful complaints greatly moved our ear and awakened our sympathy; and whereas the inhabitants, for almost six hundred years, have held the Christian faith, which by the teaching of their first instructor, King Olaf, was established amongst them, firm and immovable under the Roman see and the apostolic forms; and whereas in after years, from constant and ardent zeal of the inhabitants of the said island, many sacred buildings and a handsome cathedral have been erected on this island, in which the service of God was diligently performed until heathen foreigners from the neighboring coast, thirty years since, came with a fleet against them, and fell with fury upon all the people who dwelt there, and laid waste the land itself and the holy buildings with fire and sword, without leaving upon the island of Greenland other than the few people who are said to be far off, and which they, by reason of high mountains, could not reach, and took off the much-to-be-commiserated inhabitants of both sexes, particularly those whom they looked upon as convenient and strong enough for the constant burden of slavery, and took home with them those against whom they could best direct their barbarity. Whereas, moreover, the same complaint further saith that many, in the course of time, have come back from said captivity, and after having here and there rebuilt the devastated places, now wish to have the worship of their God again established, and set upon the former footing; and since they, in consequence of the before-named pressing calamity, are wanting the necessary means themselves, to support their priesthood and superiors, and therefore, during all that period of thirty years, have been in want of the consolations of the bishops and the services of the priests, except when some one, through desire of the service of God, has been willing to undertake tedious and toilsome journeys to the people whom the fury of the barbarians has spared; where we

have a complete knowledge of all these things, therefore, we now charge and direct you, brethren, who, we are informed, are the nearest bishops to the said island, that ye, after first conferring with the chief bishop of the diocese, do nominate and send them a fit and proper man as bishop."

However, for reasons that we know not, this decree remained without effect. Fifty years later the Greenlanders renewed their petition to Innocent VIII. Their situation was pitiful. Left to themselves for a century without bishop and priests, they had fallen into ignorance and complete forgetfulness of the religion of their ancestors. The only memorial of it that remained among them was a corporal on which the last priest a hundred years before had consecrated the holy eucharist. Around this they congregated occasionally for such worship as tradition had handed down. Moved by their pitiful petition, Alexander VI., successor of Innocent VIII., confirmed for the see of Gardar a Benedictine monk, Mathias, whom Innocent VIII., before dying, had named to that see. The document from which we gather these details is a letter of Alexander VI. (1492-93) to the Roman congregations, ordering that the necessary briefs and papers of appointment be delivered to the appointed bishop without the ordinary expenses of chancery. From it we learn also that one of the causes of the interruption of communication between Europe and Greenland was the intense cold and the abundance of icepacks.

It is strange that we have this last historical mention of the Catholic colonization of Greenland in the very year that Columbus set out from Spain and landed on the island of San Salvador. Thus did the church of Greenland pass out of sight and memory, though in 1520 the last Catholic Archbishop of Drontheim, Eric Walkendorf, sought to gather information of the long-unheard-of see of Gardar, with the intention of renewing communication with the lost suffragan. But the Reformation swept over Norway, ended the hierarchy there, and then silence and oblivion fell upon Catholic Greenland. What became of the descendants of Scandinavia we know not. But they left behind them ruins of churches and Catholic inscriptions on stray fragments that perpetual snows enshroud. Thus with Greenland, and, indeed, long before the disappearance of Greenland, ended the Vinland episode in the history of the Catholic Church in the United States.

It can hardly be doubted that the long and frequent inter-

course of the Scandinavians with the natives of the American mainland during centuries of commerce and years of captivity, that the missionary expeditions of bishops and priests to our shores, left behind some vague knowledge of our religion, some Catholic practices and customs which, in the course of time, became more or less overgrown with superstitions. This may explain, to some extent, the traces of Christianity found by early French explorers and missionaries among the tribes along the St. Lawrence. It might also explain the Christian practices and emblems found among the more southern tribes, and spare us the theories, not yet historically established, that the Apostle St. Thomas, or the Irish monks St. Columba and St. Brendan, penetrated as far as Mexico and evangelized the natives of the south. There is no impossibility or improbability of intercourse between all the tribes of America from Mexico, and even Peru, to the colder regions of Canada. There are in different sagas and in the relation of the Zeni brothers strong indications of such an intercourse. The legends of St. Thomas and the Irish monks are fascinating but conjectural. They are a field in which the imagination loves to roam, but in which the historical sense finds small satisfaction."

Give all righteous glory to Columbus and his discoveries, but do not forget that his discovery was not a new one, it was simply a re-discovery. The discovery by the Norsemen laid the foundation, but proved to be of little practical value. Columbus found America when it ought to be found, and the results have been greater than the dreams of the most fertile imagination.

Long live Columbus and long live Leif Erikson and his brave comrades!

CHAPTER VI.

WHAT I HEARD ON THE OCEAN.

Ten days aboard a steamer is a long time. Our stay was prolonged by fogs and strong head winds from Friday, May 28, until Wednesday morning, June 9. We did not complain. The company was good and interesting, the table splendid, and the

captain safe and conservative. I like the Allan Line for its moderate charges, its good captains and its liberal accommodations.

A day is long, however, out on the wide, wide ocean. One has time for much meditation, much conversation and yet find plenty of hours left for rest.

Our company on the "Mongolian" was one to be long remembered. We had come from several countries and many professions and walks of life. We soon became acquainted. Let me then introduce you to our steamer family.

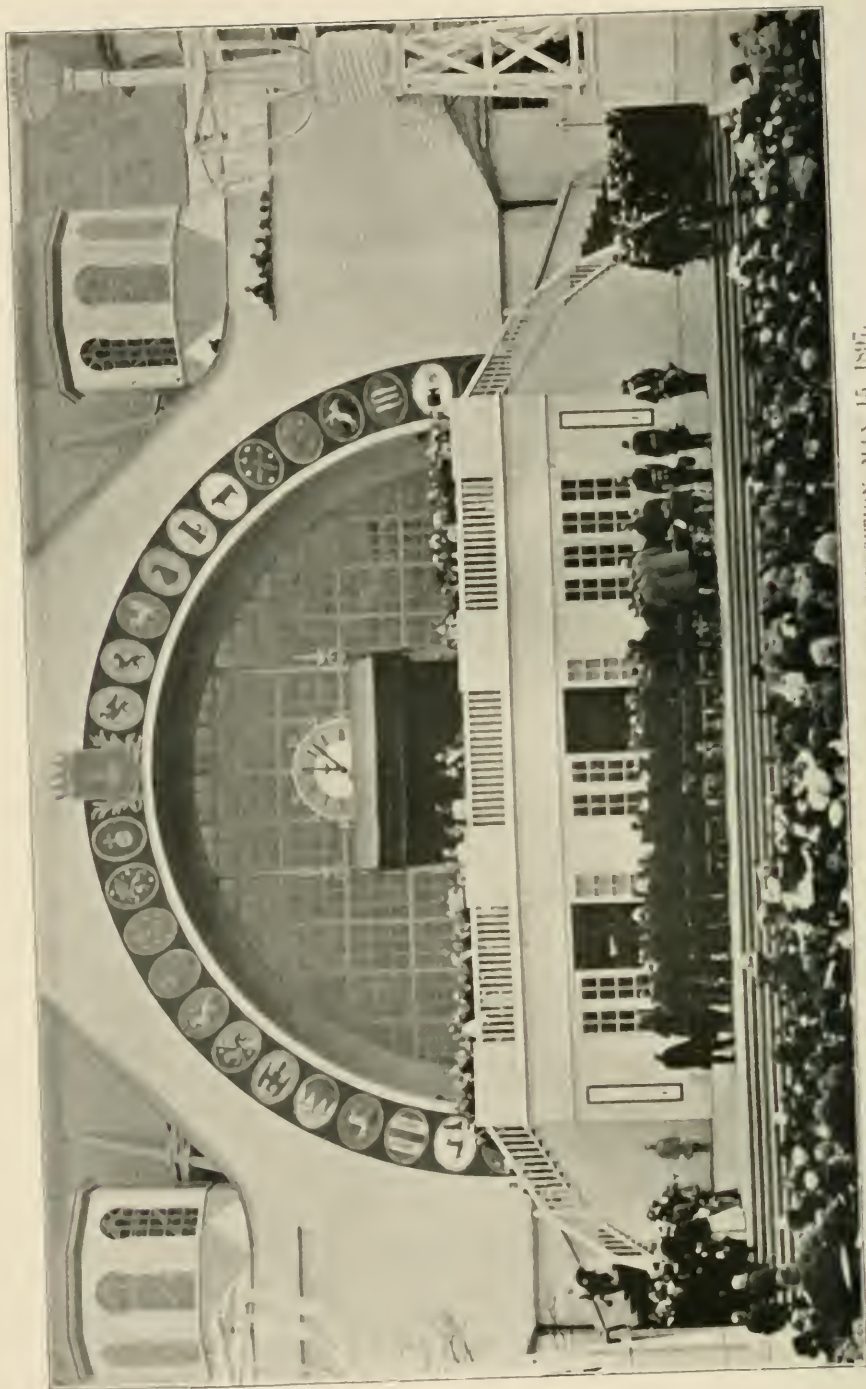
Hon. Mr. Barrows, Fire Commissioner of Brooklyn, was my first new acquaintance. He was an affable, talkative gentleman, who gave me much and interesting information of the Fire Department of a great, modern metropolis. It was especially interesting and satisfactory to find out that the firemen were pensioned after twenty years of faithful service. Some pensioners have as much as \$2,500 per annum. This is but right. Their work is one of constant danger. In two minutes from the time of the alarm they are often at the place of fire, battling with the fury of the flames.

I remember with much gratitude the fine piano playing of Professors Laurin and Thorstenberg, and the singing by several members of our party.

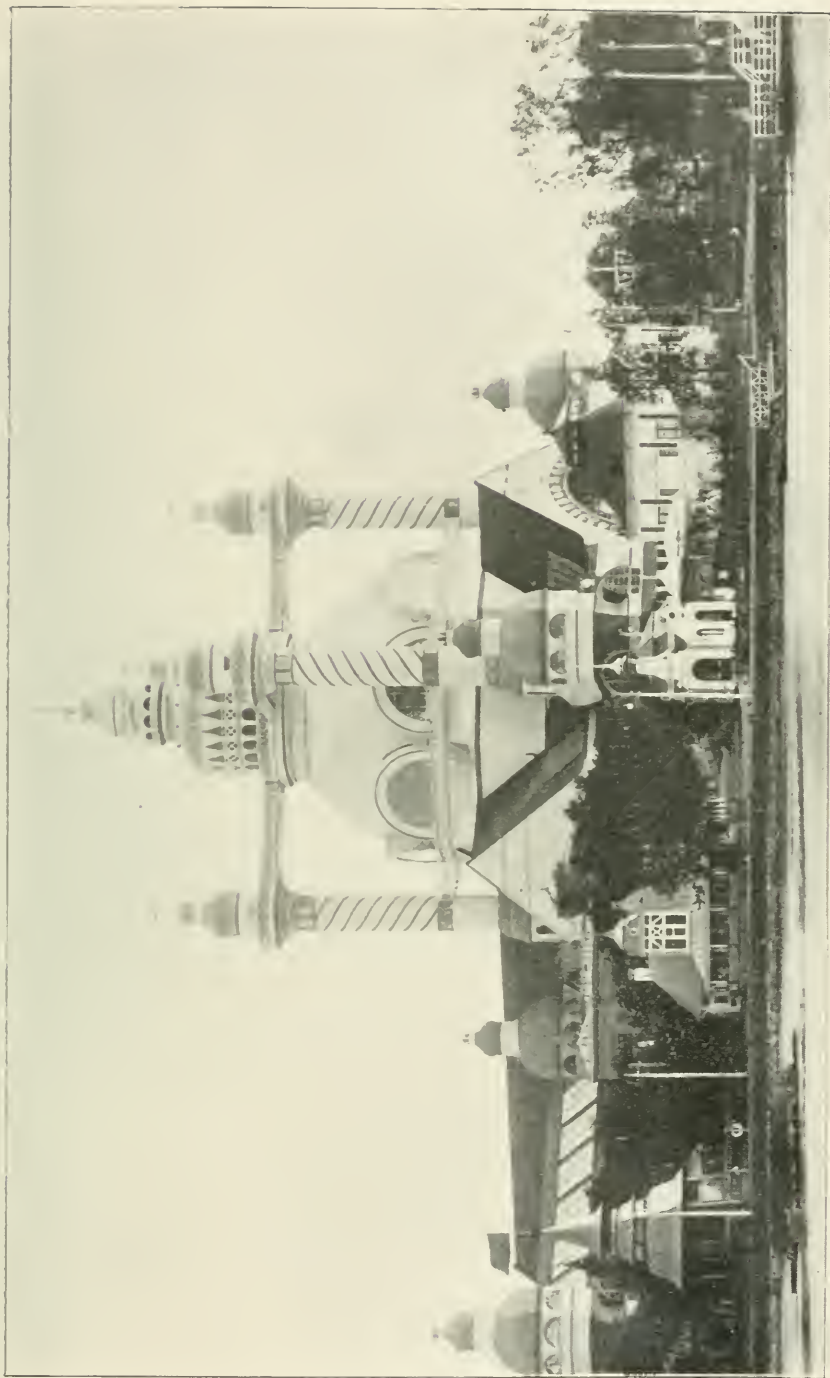
At 10:30 a. m. on the first Sunday of our trip we assembled in the main salon for Divine worship. Bishop Gray of Southern Florida officiated. The Anglican liturgy is long and impressive, and was well rendered by the many Episcopalians aboard. To me it was a glad hour. I was forcibly reminded of the unity in faith of all believers. The singing was hearty, and now comes the sermon.

Bishop Gray spoke on the Apostles' creed with a suitable Bible text as an adjunct. The speaker called attention to two words: delivered—once—to the saints. Our creed, our faith, comes from above and is inspired and revealed once for all and completely.

The bishop reviewed all the great doctrines of our Christian religion, and laid especial stress upon the divinity of Christ. "No man can do for me, what I cannot do for myself." Christ must be divine, in order to be our Savior. The speaker talked encouragingly of the hope for such as had no opportunity of hearing the Gospel in this life. Baptism and the Lord's Supper are



THE INAUGURATION OF THE EXPOSITION, MAY 15, 1897.



THE EXPOSITION : INDUSTRIAL HALL.

something more than a mere form, they are realities. So is the Resurrection, and the best is reserved to the last: life everlasting. The dark stream of death cannot blot out our existence. Life here is only the vestibule, then comes the entrance into the mansions above.

The bishop spoke earnestly and in strong words for the faith of the fathers.

Later in the day I overheard a discussion between Major Pond and the bishop on the doctrine of the Resurrection. It was the churchman and the layman who met and who, each of them, used his own vocabulary. The Resurrection will prove a glorious reality, but why in the name of common-sense should we try to make it more difficult of conception than God has made it? Every Christian should remember the difference between a material body and a spiritual body. Read the whole presentation of this question by Paul, and it will become clearer and easier. The verities of life are usually the unseen things even now, the spiritual, the ever-abiding. Life, personality—who has seen them, who can deny them?

From the bishop I afterwards learned much of interest concerning the great doctrine of the Episcopalians, the Apostolic succession and the threefold division of the office of the ministry. I cannot deny that some of the distinctions seemed fanciful and forced into existence, but it was really so welcome to hear it all discussed by living, experienced lips. For that reason I am very grateful to the bishop for his kindness in making this clear statement to me of his side of the question, yet I cannot share in his enthusiastic hope that some day all Christendom will unite around this doctrine and become one. That union will be established around the Divine Christ, Redemption, Justification and a new Spiritual life, if at all. That is the way it looks from my point of observation.

The bishop also related much of interest in regard to the Colored Question of the South. He had much experience with the negroes and had ministered to them since before the war. Northern description of conditions in the South were usually overdrawn, both formerly and now. Uncle Tom's Cabin was an overdrawn picture. In a large majority of cases the slaves were better off before the emancipation than after. A patriarchal condition existed: the slaves belonged to the family, to the place. They were cared for when sick. The master would himself go

for the doctor for his sick slave, if needs be. Many ex-slaves had told him that they longed back to the good old times. Even as slaves the negroes had become more enlightened than before. America had helped, lifted and civilized them. He spoke feelingly of his own work among them. During a pastorate of twenty years, preached for the masters in the forenoon and in the same church for the slaves in the afternoon. He had confirmed many blacks, and had seen slaves commune at the same altar as their masters. He had preached for them before their emancipation and after that event had also opened a school for their benefit.

The good bishop gave me his version of the Bible on slavery. There were 60,000,000 of slaves in the days of Christ and He said nothing about it. Paul returned Onesimus to his master.

The bishop complained that the Methodists and Baptists down South through their revivalism separated religion from morality. The colored brother would be very religious at the prayer-meeting, but steal chickens afterwards. The Episcopalians taught their colored members the Commandments and the Creed, instructed them thoroughly in the word of God, and the results justified their method.

I heard many interesting incidents connected with the church work South among the colored people. Many became devoted and faithful church members. In the opinion of Bishop Gray, the colored question will take care of itself, if let alone. The right way is to help the negro to help himself. The famous Prof. Booker Washington had entered upon the right path. His message to his own race was: "Don't beg for equality of the whites, but make yourself worthy of it, and it will soon be accorded to you."

Major Pond was the most conspicuous gentleman aboard the ship. I wondered in seeing his name on the passenger list, if he was the "only and original one." He was. Let me tell you how he looks. Six feet, three inches about. Heavy set, moustache and chin whiskers, glasses, and no end to his fund of anecdotes and interesting reminiscences.

His father was a pioneer in Wisconsin many years ago. You ought to hear the major speak of those days of trial, of self-denial, of hunger and positive want. His father used to say: "that boy may see Chicago a city of 30,000." Pond Senior had great hopes for the new city on the shores of Lake Michigan. Once he added: "You may live to see the day when you may

go to Chicago by steam cars in twenty-four hours (from Fond du Lac)." Major Pond was a pioneer of Kansas, coming there in 1856. He was well acquainted with Jim Lane, Tom Osborne, Preston B. Plumb, Col. Phillips and other old-timers. I learned more of the early and inside history of Kansas from the lips of the sturdy frontiersman than I had ever heard before. Some of the statements were a revelation. We say: "All that glitters is not gold." Why do people admire Jim Lane and extol him to the skies? Was he ever worthy of it? I doubt it. And how the government was cheated by some of those patriots. Just think of it. Well, I can't tell. So you will not find out anything through me, but the panoramic views of early Kansas, that I looked upon from the deck of the "Mongolian" will never be forgotten.

The Major had seen Salina and our own valley long before it was settled. He knew all about the building of the Kansas Pacific, and remembered several gentlemen of our valley, with whom the writer was familiar, especially Mr. Christian Eberhardt and John McPhail.

Then the major would relate precious personal recollections of Stanley, Talmage, "Ian Maclaren" and especially of Beecher, whose manager the major had been for eleven years. One evening we prevailed upon him to deliver his lecture on Beecher in the salon. This he kindly did, and promised me to use a part of it with the public. Here it is:—

"His life was seen and read of all men—his public life; but few comparatively have known of his domestic gentleness and invariable sweetness of nature.

He was the center of loving hearts.

Strong and powerful as he knew he was, with those he loved he was gentle and tender-hearted as a mother. No one feared or shunned him. His love could cover all offenses and his pitying heart makes all excuses.

As to enmities, he had none.

And he scarcely knew how to realize that he had enemies. He had only tender thoughts for them.

When argued with by near friends as to his carrying his doctrine of forgiveness too far, he would reply, "Can we go farther than to bless those who curse us, and pray for those who spitefully use us? Ah, there is so little known of the spirit of Christ in the world, that when a man is trying feebly and

afar off to follow Him, even Christians do not understand it."

No answer could be made to such reasoning, and friends learned of him new views of what was meant by being a Christian. He was the most joyous, radiantly happy man that was ever known.

His theory was that, as a son of God, in unison with his Father, he had a right to happiness.

This joy no man, or set of men, or circumstances, would he allow to take from him. And he had, as I can bear witness, a power of abstraction by which he could put away all thought of trouble, difficulty or danger, and rise into a higher atmosphere, where the heavens were blue and unclouded, while his eyes and ears appeared to be sealed to all lower considerations. To those nearest to him at such times the power seemed almost superhuman.

From my earliest recollection, in our log cabin on the frontier of Wisconsin, the name of Dr. Lyman Beecher was a household word. One day, I think it was the summer of 1846, my mother was reading a paper that some friend had sent from the East, containing a sermon by Henry Ward Beecher, a young son of Lyman Beecher, pastor of a new church in Indianapolis, in which the young man had dared to denounce slavery. It was of great interest to us all, for my father was a very "black Abolitionist" and this news was a great comfort to him. Wisconsin was a refuge for fugitive slaves, and many a night have I slept out on the prairie with father and neighbors, protecting some runaway slave, who had been piloted North through Oberlin, O., West into Northern Illinois and Milwaukee, Wis. The Free Democrat, an Abolition paper published in Milwaukee, was very popular in our household. It kept us informed on all matters pertaining to the anti-slavery cause. Garrison, Thurlow Weed, Phillips, Beecher, Finney, Fred Douglass, were names as familiar to me in boyhood as those of my own relatives. Then came the Kansas conflict. Capt. John Brown and Sharp's Rifles (known as Beecher Bibles).

Educated, trained, and a participant in Kansas in those early conflicts, as I was, with the name of Beecher as a beacon light, you may perhaps be able to realize my feelings of reverence and awe for this great man when I met him for the first time in Brooklyn, in his own house, in April, 1876. I never had ex-

perienced such a feeling before. My lips trembled, my tongue seemed paralyzed, my throat clogged, my eyes flooded. I was helpless; I was joyous; so filled to overflowing with something that I must have made a pretty big goose of myself. Holding fast to my hand, Mr. Beecher walked over to the sofa in his parlor, set me down, and began questioning me about James Redpath, who had owned the Redpath Lyceum Bureau, in Boston, and for whom Mr. Beecher had lectured just before the great trial. I told him that Mr. Redpath had gone out of the business and returned to journalism in New York, and that Mr. Hathaway and I had bought out the concern; that a number of engagements for him to lecture had been postponed the season before, on account of his legal troubles in the suit against him, with a promise on his (Mr. Beecher's) part that new dates would be given as soon as he could know himself. Nearly a year had passed, and these people were waiting.

Mr. Beecher replied that he had not been sitting six months in that trial for the purpose of getting rid of lecturing.

To make a long story short, the time was arranged for; the new dates for New England to begin Monday, April 18, 1876, in New London, Conn. This was the first lecture given by Mr. Beecher under my auspices. From that time until February, 1887, three weeks before his death, Mr. Beecher and I traveled together nearly 400,000 miles. He lectured 1,261 times for me.

On many of our lecture tours we were favored with Mrs. Beecher's companionship. Mr. and Mrs. Beecher were both good travelers, never the slightest trouble. They carried each their own hand baggage and would allow no outsider to touch it. One little journey we made together, a sort of "vacation excursion." The three of us started from New York, Monday, July 9, 1883, visiting Albany, Rochester, Niagara Falls, several towns in Canada, Detroit, Chicago, Milwaukee, Minneapolis, St. Paul, Winnipeg, Yellowstone Park, Helena, Butte (Mont.), Portland (Ore.), Puget Sound, San Francisco, Sacramento, Oakland, San Jose, Salt Lake, Leadville, Denver, principal cities of Kansas and Texas, to New Orleans, Montgomery, Atlanta, Columbus, Savannah, Augusta, closing in Charleston, S. C., Oct. 18, arriving in New York on Saturday, the 20th. We had experienced but two uncomfortable hot days, Oct. 5 and 6 in Galveston, Tex.—a temperature of 104 deg. These were the two most trying days to Mr. Beecher that I ever knew. Mr. Beecher

delivered seventy-five lectures on that little circuit of the continent, preaching sixteen sermons, many of them in Plymouth Churches, and traveled 17,000 miles.

We had returned from Mr. Beecher's first visit to Nashville and Memphis, in May, 1879. It had been a short tour of unusual interest to him; he had never before been south of Mason's and Dixon's line, except a single night in Richmond, Va., in 1877. I accompanied him on the tour, and to his first Friday evening prayer meeting in Plymouth Church after our return, for I was quite certain his people were to be treated to some interesting incidents of our journey, and I asked Mr. Ellinwood (Mr. Beecher's stenographer) to take down the "talk" and write it out for me, privately, which he did, and here it is:

"After the war, for the first time in my life, it seemed to me that it was possible for me to visit the Southern portion of my native land. There had always been a sting in the thought that I, a citizen of the United States, who if need be would lay down his life for his country, could not cross Mason and Dixon's line with any certainty of coming back, and that my name was a name to conjure with and bring up evil spirits. It had always hurt my pride of patriotism, that I, a loyal and freedom-loving man, could not go where I pleased on this continent, while a slaveholder could go where he pleased. A man that owned a plantation, and cracked his whip over five hundred slaves, could go to Boston and Niagara, and wherever he chose; but I, that owned nobody, and did not believe in the ownership of men by any man, could not go into either of thirteen or fourteen of these United States. I had feared that I should die without the sight. I did not know how the change was to be brought about, but I believed that there would be emancipation; that the conscience of mankind would slowly unfold and work in secret ways toward liberty; and that in the remote future free labor, applied to the raising of cotton and sugar, would compete in the market with slave labor, and lead to abolition. That was my theory; but the Lord cut it short in righteousness; he severed the Gordian knot with the sword; this country was made free from end to end; and even since I have said within myself, 'Before I die I hope to tread the soil of every State in this Union.' And now I have actually been away 'down South.'

"I went first to Nashville—a beautiful city, in which there

are more than five hundred colored people being educated for teachers or preachers or the professions. The Fisk University—one of the marvels of the world—is there. It is really a very remarkable building, and it is very nobly manned. The whole of it has been sung into existence by men and women that had been in slavery. And, do you know, they look upon you at this church as being the author of their success? For you will recollect that the 'Jubilee Singers' came here impoverished and discouraged, hoping that they might raise a little money by singing. They were hardly able to meet their expenses in getting here. In this lecture-room, on a Friday evening, they were asked to sing some of their songs; and you said, after hearing them, 'Those songs must be heard in the great church;' and when Sunday came they sang there; the fire was kindled; and invitations came in for them to sing in other places. Dr. Cuyler opened his church for them, and other churches were opened. Then they began to have calls from New England; and finally they went abroad. The result was that they earned over \$200,000 singing through America, England, Germany and France; and they have built with their breath that great collegiate institution, where about five hundred of their kind are being instructed. These people, that not twenty years ago were chattels, bought and sold like cattle, have been lifted out of bondage, and gone all over the world, and reaped its wealth, and brought it back, and reared toward heaven this dome, through whose crystal roof comes down a light that leads men and women to immortal glory. Talk about old Rome, her achievements and her cathedrals! They are grand; but I will point to the rearing of the Fisk University by ex-slaves and their singing, and say, 'It is the most wonderful thing that has yet been done in architecture.'

"I went the next day to Memphis. I shall never be President of the United States,—I have made up my mind to that,—but I had a taste of what it would be to be President; for they gave me twenty-one guns when I went into the town. I thought to myself, 'Am I on earth? and am I in Memphis, on the Mississippi River, clear down in the southwest corner of the State of Tennessee, and only twelve miles from the State of Mississippi? And are these twenty-one guns for the pastor of Plymouth Church? Well, things have turned round pretty lively!' I do not know how many people saw that spectacle; I only know that I saw it. I was taken about the city by the editor of the Mem-

phis Appeal, one of the most stirring of the Southern papers. I could not ask for a more kind reception than I received at his hands. It was about 6 o'clock in the evening when I arrived, and the lecture was at 8. As there was no lecture-room large enough to hold the people that wanted to gather, Agricultural Hall was taken, and 4,000 seats were put into it, and out from a gallery, looking down upon the people, I delivered my lecture; and I delivered it just as plump and as fair as I ever did anywhere else. I received just as cordial and respectful a hearing as ever I had, and I never desire to speak to a more thoughtful, cultivated, courteous, sympathetic and respectful audience than I had in Memphis. Yet they knew who I was, and they very well knew what my sentiments had been and were."

"I bless God that the day has come when a true heart, with kind and sympathetic feelings, will give a man entrance into every State of this Union to discuss any question that it is necessary to discuss before the people of the United States."

It was on the 23d of January, 1877, I had arranged with W. T. Powell, of Richmond, Va., for Mr. Beecher to lecture in that city. Mr. Powell was manager of the Richmond Theater. He was to pay \$400 for the lecture. It was to be on Tuesday evening. Mr. Beecher lectured Monday evening in Baltimore, and we had arranged to take the sleeper immediately after the Baltimore lecture and be in Richmond early the following morning.

As we went aboard the sleeper at Baltimore, a telegram was put into my hands, which read as follows:

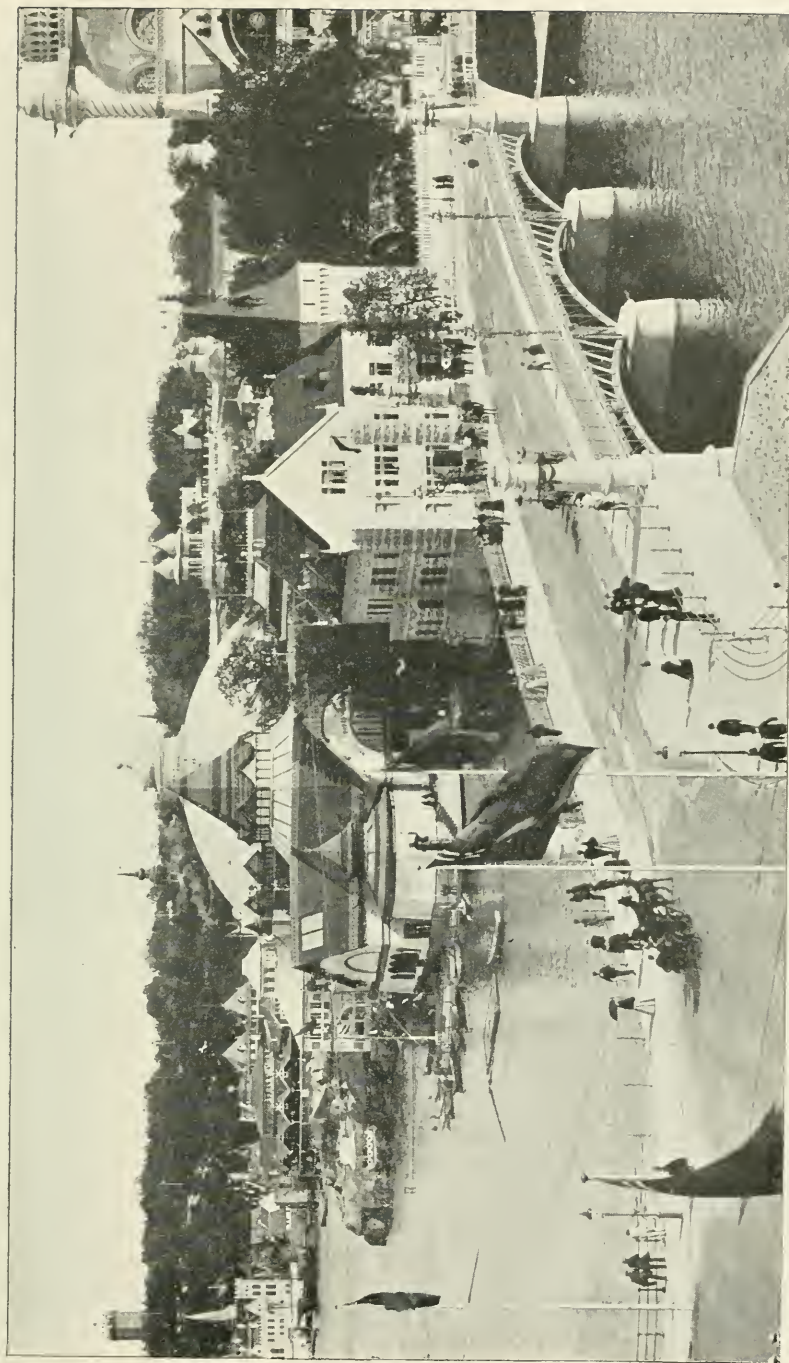
"No use coming. Beecher will not be allowed to speak in Richmond. No tickets sold.

"Signed,

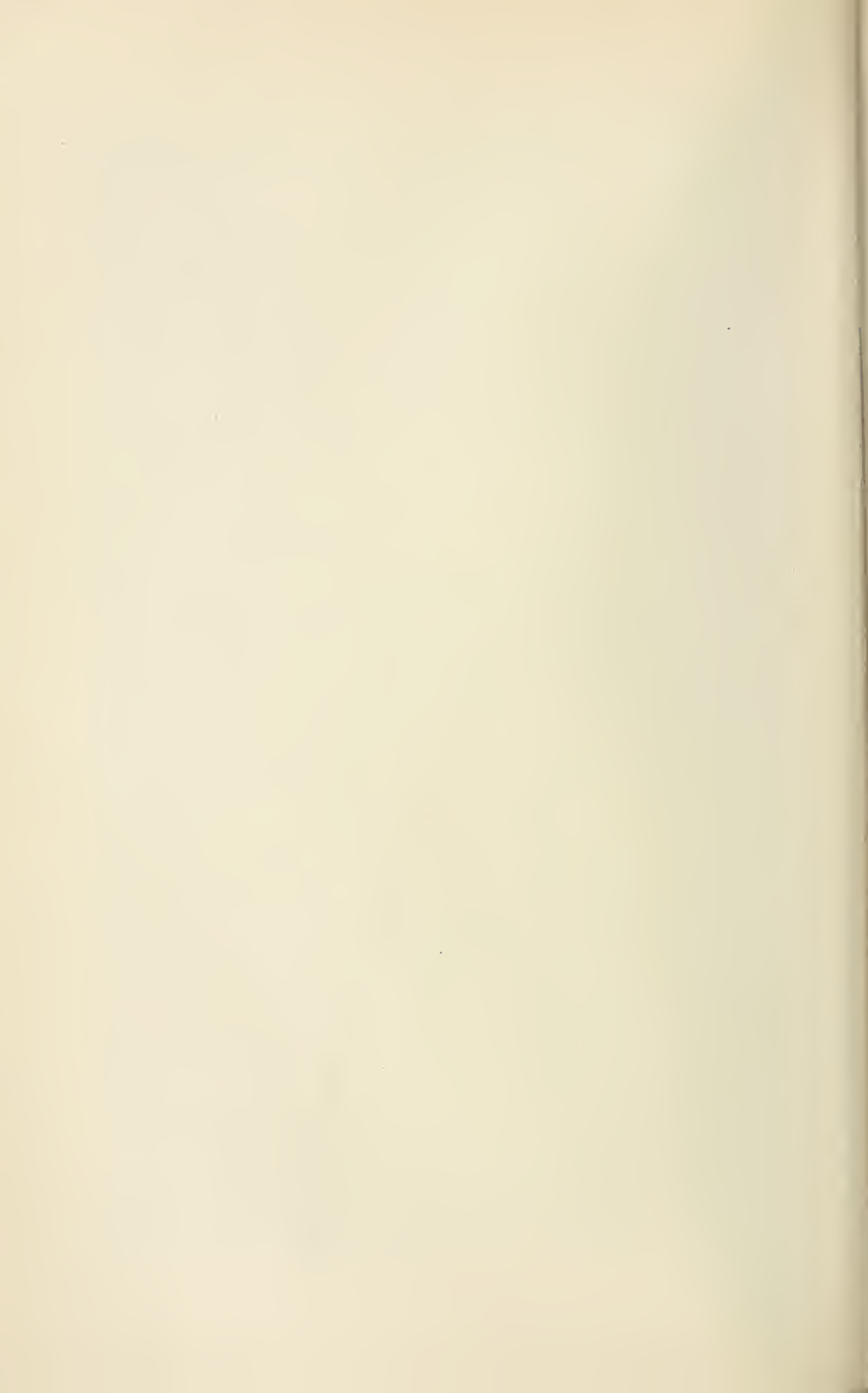
W. T. Powell."

I at once replied: "Have started. Mr. Beecher will be on hand to keep his contract." I did not mention the incident to Mr. Beecher.

Just before our arrival in Richmond the following morning, Mr. Powell came to me on the train and told me that the feeling against Mr. Beecher in Richmond was so bitter that it would not do for him to attempt to speak; that not a ticket had been sold and he dare not advertise. He showed me a number of papers that contained most bitter articles about Mr. Beecher, and a printed circular, which was the most violent I had ever read—not even in the antebellum days could anything have been more vindictive or abusive. Every vituperative adjective that the



THE EXPOSITION: VIEW FROM THE EAST END OF THE DEERGARDEN BRIDGE.



English language contains seemed to be applied to Mr. Beecher and Mrs. Stowe, his sister. I did not allow Mr. Powell to see Mr. Beecher. We parted at the depot on our arrival, he saying he would see me later.

Mr. Beecher and I went direct to the Exchange Hotel, and as he registered our names I saw at once that there was a general disposition, from the landlord and hotel clerk down to the negro porter and bell-boy, to guy us. As we were passing through the hall and up to our room, a general disposition to sneer and make nasty remarks prevailed.

We went down to breakfast, and even the colored waiter and head waiter, who seated us, were disgustingly uncivil. Mr. Beecher made no remarks. We ate our breakfast, and as we passed out of the dining-room into a long hall, we met a pretty little golden-haired child. Mr. Beecher, in his characteristic manner, stopped and began talking to and caressing the child, taking some candy from his pocket (he never was without bait for children), offered it, and was just getting into the little girl's favor when the mother came along and snatched her away, as though she were rescuing it from a fierce beast of prey.

Mr. Beecher walked quietly to his room. I left instructions at the hotel office that no one was to knock on his door. Mr. Powell called and assured me that it would be all Mr. Beecher's life was worth to attempt to speak in Richmond. I told him I would let him off that night from his contract if he would rent me the theater. He consented, and I at once got out some bills and dodgers and advertised Mr. Beecher to speak that evening. The Legislature was in session and passed an informal vote that none of them would go near the theater. The Tobacco Board did the same.

Evening arrived, and I could get no one to attend the door, so I did it myself. Mr. Powell applied for an extra force of a dozen police, which was of no account, as they were wholly in sympathy with the crowd.

The Rev. Dr. Grey, the principal Presbyterian minister, and the head of a leading institution of learning in Richmond, wrote the chief of police that while he distinctly wished it to be understood that he did not endorse or favor Mr. Beecher's speaking in Richmond, he sincerely hoped that the threat to egg Mr. Beecher would not be carried into effect.

As each member of the Legislature and Tobacco Board knew

that none of the other members would attend the lecture, he embraced the opportunity to go; and there, to their surprise, they all met. It was a crowd of men who made the best of the joke they had played upon themselves. They were hilarious, bitter and disrespectful. They filled up the seats of the theater, kept their hats on, and talked loud, spitting tobacco juice wherever it was the most convenient.

The time came for me to go after Mr. Beecher. I had no door-tender, but the theater was full of men, and my pockets stuffed with dollars, so I left the door to take care of itself. I found him ready. While in the carriage on our way from the hotel to the theater not a word passed between us. We had neither of us broached the situation during the day. When we arrived at the stage door of the theater the dozen of policemen were keeping the crowd back. As we alighted from the carriage, going into the door, a general yell went up. We met Mr. Powell on the stage. He called me one side, and said:

"Don't you introduce Mr. Beecher. The gallery is full of eggs. You will have trouble," etc.

I stepped into the waiting-room. Mr. Beecher said:

"Go ahead; I am ready."

I walked on the stage. He followed. As we sat down, I saw the theater full of men only. The crowd was disposed to be uncivil, canes began to rake the baluster of the balcony railing, and their feet to pound the floor. In less than a minute a rebel yell fairly shook the theater. Mr. Beecher signaled me to proceed.

I stood a moment for them to get quiet, and then introduced him to his first Virginian audience.

Mr. Beecher was to speak on "Hard Times," but had decided to change the subject to "The Ministry of Wealth." He arose and stepped toward the footlights. Another yell went up. He stood unmoved and waited for them some time. Finally, a quell came and he began. He said that there was a natural law that brains and capital controlled the commercial world, and it could not be changed even by the Virginia Legislature which opened with prayer and closed with benediction. The Legislature were all there, and the public, like any other public, were ready to accept any good-natured drive at the Legislature.

It was not many minutes before the audience was in full sympathy with the speaker, and for two and a half hours Mr.

Beecher addressed that crowd, swaying them with his mighty eloquence and telling them such truths as they never before listened to. His peroration was a tribute to the Commonwealth of Virginia, the Mother of Presidents, her history and her people, and closed with a brief retrospect: how she had prospered when she set her mark high and bred her sons for Presidents and position, but how changed when she came to breed them for the market; how manfully and nobly her worthy sons had kissed the sod, and how sad had been her lot. But in all her prosperity and adversity, God had not forsaken her. The rising generation were learning to work. Industry brought prosperity, and soon, very soon, Virginia was to be one of the brightest stars in the constellation of States.

Such applause and cheers as he got during that address I have never before or since witnessed.

He stepped off the stage and to the carriage, and we were in our rooms at the hotel before half of the audience could get out of the theater.

After getting to his room, Mr. Beecher threw himself back in a large chair in front of a blazing wood fire, and laughingly said:

"Don't you think we have captured Richmond?"

He had no more than spoken when the door opened and a crowd of men came rushing in. My first impression was that it was a mob, as it did not seem that there had been time for them to come from the theater, but I was mistaken.

The foremost was a tall man with a slouch hat. (They were all in slouch hats.) He said:

"Mr. Beecher, this is our Lieutenant-Governor. We have come to thank you for that great speech. This is our Member for So and So, and this is Judge Harris," etc., etc., introducing a score or more of prominent Virginians.

"Mr. Beecher, we want you to stay and speak for us to-morrow evening. We want our women to hear you," etc.

Mr. Beecher was in his most happy humor. He shook the Virginians warmly by the hand. He told them that he was simply a piece of artillery that Pond hauled about the country and touched off just when he pleased, and that they must talk to him.

I assured them that Mr. Beecher was announced for Washington the following evening, and his time was all booked for the

season. They offered to raise \$500, if he would remain over.

The following morning at 7 o'clock many Virginians were at the station to see him off. All the morning papers contained extensive synopses of the lecture and favorable notices.

Mr. Beecher has since spoken twice in Richmond to the choicest audiences that old capital can turn out. I consider this the greatest lecture I ever knew Mr. Beecher to give.

March 26, 1878, we were in Topeka, Kan. While on a three weeks' tour in the West we were at the Teft House, having arrived by an early train from Kansas City. We ate breakfast, and Mr. Beecher retired to his room, while I entertained old friends in the office, and there were many (as the exciting part of my career had been in this blood-bought State), from Mr. McMeakin, the proprietor, with his beard, which hung down to the skirts of his garments, to Tom Anderson, Major Adams, Chester Thomas, George Peck, Gov. Tom Osborne, Benj. Simpson, Rossington, and such. Mr. McMeakin interrupted the occasion by saying that an old colored man standing at the desk wanted to see Mr. Beecher, and would not accept the explanation that he would see no one during the morning, as he was resting.

It was an old darkey, with a long-tailed broadcloth coat and a plug hat about the same age as himself. He was a typical Uncle Ephraim. I left the crowd and spoke to him.

"Mr. Beecher is resting. He can see no one until he is up and rings his bell."

"That's right, sir. I know all about that, sir. You just take me to him. You'll know if he wants to see me. He would be here just now if he knew I was to see him."

"What's your name?" I asked.

"It makes no difference. Just take me to him. I lived with him six years in Indiana. My wife nursed Miss Hattie and little Massa Harry. He knows me well 'nuff."

It came in such sincere enthusiastic darkey earnestness that I fully realized he was exactly the person Mr. Beecher would be glad to see at any hour.

I escorted him to Mr. Beecher's room, walking quietly in without knocking, as was my custom. He was lying on his bed wide awake.

"Here is an old citizen of Kansas who not only claims that he knows you, but insists that you want to see him."

Mr. Beecher had no more than set eyes on him than he exclaimed:

"Well, I guess he's about right. Jim, how are you? Come in and tell me about yourself right away. I haven't seen you for over thirty years."

"Thirty-three years, Mr. Beecher," said the darkey.

"Well, well, why haven't you reported to me where you were all this time. What has become of Letitia?"

"She's right here, Mr. Beecher. She's going to the lecture to-night just to see you."

"Where are you living? Have you got a family?"

"I live here in Topeka. Letitia and I. We's got four sons. They all time about here. All got good farms but Henry, our youngest boy. He ain't no good. Henry was named for you, Mr. Beecher. He's at the race-track. He trains fine horses for the biggest horseman in Kansas," and he went on giving his history for thirty-three years. He and his eldest sons had been through the war, and they had been in all the struggles in Kansas, and he knew all about it.

"Lititia is mighty anxious to see you, Mr. Beecher. Yes, she is, sir."

"Pond, get a carriage, and we'll ride out to see Letitia. You'll see what good housekeeping is."

We all went down to the office together. The same crowd of old friends were still loitering about, waiting for a chance to see and meet Mr. Beecher, to whom I introduced them, and then ordered a hack.

Mr. Beecher told the gentlemen that he was very glad to see an old servant who had once taken great care of him and Mrs. Beecher when they first lived in Indiana, and he was going out to see his wife, whom Mrs. Beecher had partially brought up and trained in housekeeping. They told Mr. B. that Jim was very well known and respected, and the richest colored man in Kansas.

A few moments later Mr. Beecher and this colored man and myself were riding through the streets of the capital of Kansas in an open carriage. There could be no more appropriate background for that picture than the Capital of Kansas. We soon drove up to a very fine-looking large frame house in the quarter of negro aristocracy. There were flowers in the yard and climbers over windows and doors. As we were dismounting Mr. Beecher said:

"I see Letitia has not forgotten her love for flowers."

Just then a very large and motherly colored woman came to the door to welcome him. I don't believe that in all our travel we ever enjoyed a visit more than that. They lived over their early life in Indiana, and Mr. Beecher recollected just the incidents and circumstances they were in touch with,—the building of the house, the making of the gardens, the flowers, the different horses, cows, and the long rides they had together in his missionary work, prying their old mud wagon out of the mire and pulling the horses out of swamps. Each and all had shared these hardships alike, and were now enjoying alike the remiscences.

After an hour we drove back to the hotel, Mr. Beecher sounding the praise of his old servants until we arrived. Dinner was ready, and no small portion of the town waiting to set eyes on my star.

About 6 that evening Jim came in with a large pitcher of hot coffee, something that was hard to get in that country.

"Mr. Beecher, Letitia was afeared you would have no good coffee here, and she knowed how much you needed it, as you speak to-night. She never forgot the coffee, you know."

"Oh, Jim, tell Letitia that she knows just how to have a good lecture to-night."

It was a good lecture.

Mr. Beecher's visit to his old servants before he had seen any callers was much and favorably commented upon, and greatly enhanced the popularity of the already best-known colored citizen in the town."

You will all be grateful, I am sure, for this opportunity of getting somewhat nearer to a man, who in American history will always be mentioned together with Lincoln and Grant. Beecher stands out larger and more important as his massive form is planted beside those who lived with him, and whose greatness is everywhere recognized.

Major Pond keeps up his interest in the West. The Western Church College, the pioneer institutions of learning have a great friend and admirer in the great impressario, who found it profitable as lately as last year to offer a good speaker \$25,000 for fifty lectures.

Another very entertaining fellow-passenger was Rev. Dr. Lawson, formerly of Brooklyn, but now of Camden, N. J. He had

been a member of the well known "Ministerial Union" of Brooklyn, and is a fine and gifted Christian gentleman. I spent many an enjoyable hour in his entertaining company. Dr. L. had been well acquainted with Beecher. His opinion of the "heresies" of the latter seemed to be that he would never had proceeded as far as he did, had it not been for unfair and unjust criticisms, which continually urged him on still further. It seems plausible. Such has been the case of others. A spirited horse should not be whipped without judgment. On one occasion Dr. L. has read a paper on the Holy Ghost before the above mentioned Ministerial Union. Beecher then related his remarkable experience at Manchester, where the audience for two hours refused to listen to his plea for the emancipation of the slaves in the South. B. said: "I felt God upon me. I had to say: 'hold back, the vessel is too weak.' I stepped a victor upon that platform, whether it would take one or five hours to prove it."

At another time Dr. L. gave me the history of Abe Lincoln's famous remark: "God must love the common people, for he made so many of them." Lincoln's partner had taunted him about his commonplace appearance and careless dress. The coming president and martyr had really a new shirt that morning, but it was put on with the front in the back. It was surely "a cold day" when old, honest Abe "got left."

On Sunday morning Dr. L. related an experience from a previous ocean tour. An Episcopalian had said: "there are three churches, the Roman, Greek, and Anglican, now different in form, but some day they will be the same in form as well. All the rest are heretics and are going to the devil." A Scotchman overhearing the remark said: "Well, I would much rather go to the devil alone than in your company." A friend told this incident to Dr. Lawson, and, intending a bright reflection upon the intolerance of the Episcopalian, said: "Well, that is worse than the close communion Baptists, and I thought they were the worst I ever knew." Dr. Lawson is a Baptist.

Dr. Lawson conducted the services the next Sunday. We united in singing: "Jesus, lover of my Soul." What a grand, old song for a Sunday out on the ocean. The sermon proved to be a most interesting one. The lesson was Math. 16: 24, "If any man will come after us, let him deny himself, and take up his cross, and follow me."

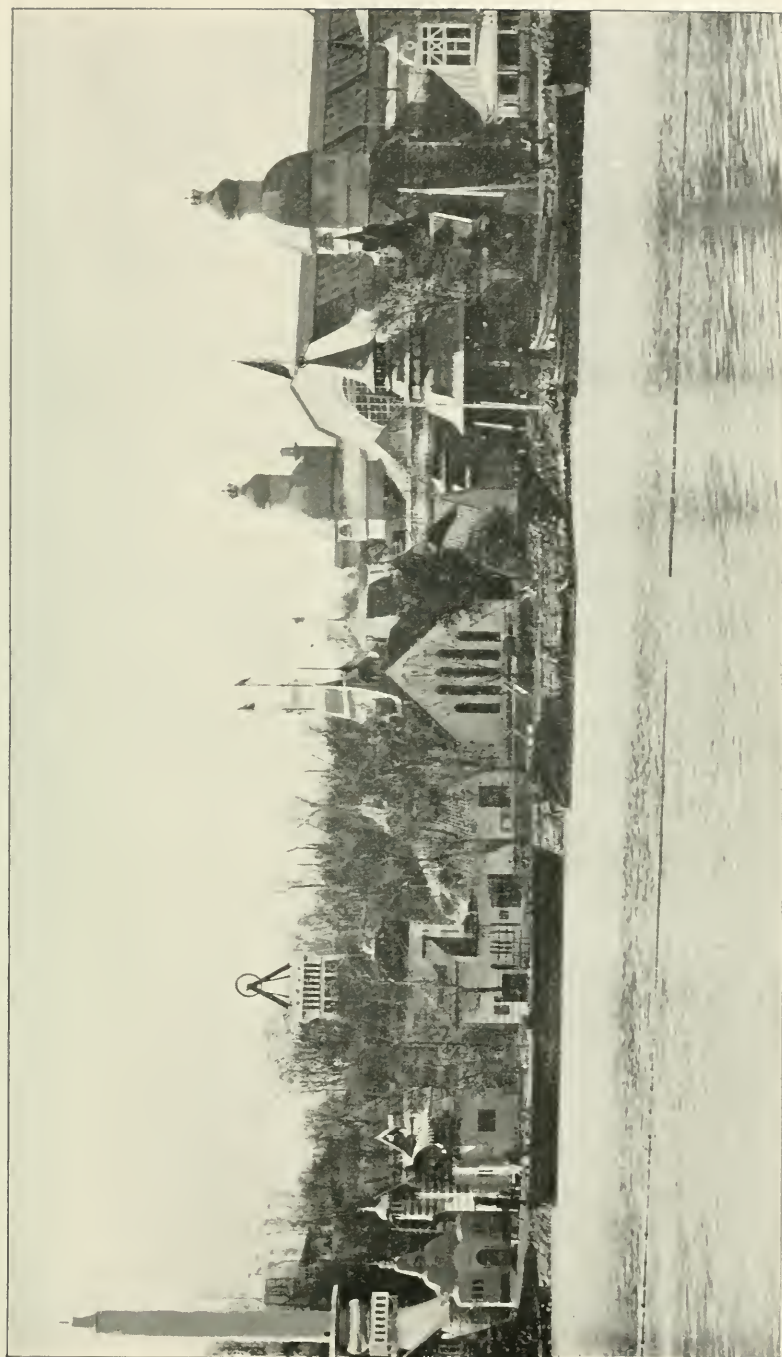
The doctor said in part: "The Lord cannot be served by

proxy. His service is a personal service. In serving us Christ experienced a terrible lonesomeness. His followers often do the same. The right are not always the many. Right and might are not necessarily twins. There are three ideas, or principles, of Christian life to be remembered. All include self-denial. But there are several kinds of self-denial. One is, giving up the higher for the lower. Esau is an example. Another, giving up the lower for the higher. Moses is now an example. True Christian self-denial means denying one's self, one's inner self. Our greatest military hero was called: Unconditional Surrender Grant. The beginning, the essence of Christian life is Unconditional Surrender to Christ. The second is Obedience. This is the constructive principle. Livingston was found dead praying. The men who accomplish anything are in God's hands through faith, which is obedience and prayer. To do the will of God, is the greatest. Obedience is the eye of knowledge and also the central core of character. We are often tempted to make the cross of Christ which we must carry as his followers mean only suffering. Nay, it is sweet service. Third principle is, Cling to the Supreme example. "Follow me." Christ is true Christianity. Creeds are good and necessary, but Christ is always greater than all creeds put together.—Winter apples are sour, unless let alone until ready. Character must grow. Give it a chance to mature. Don't despair because it is not perfect at once. Peter was like a sheet-iron stove lighted up with shavings.—To know how to love is to know how to hate. Love the good and you will hate the evil. There is only one way: Surrender, Obedience, Follow Christ. "A man of God, who went about, doing good."

After the sermon I had another interview with my cabin-neighbor, Bishop Gray. I heard more completely the story of his work among the colored people, of Hoffman Hall, at Nashville, their Theological School for the South, and about his labor in the new field. He had colored churches of one thousand members each in his diocese. The races must be kept apart in the local work and together in the general work. The bishop spoke warmly of national and cosmopolitan unity in Christ. His colored pastors and lay delegates take part in the official meetings of the Episcopal church. He spoke feelingly about the great change going on in the South and praised his colored churches. They are capable of a highly intellectual religion,



FOUR OF THE LEADING MEN OF THE EXPOSITION.
1. THE CROWN PRINCE GUSTAVUS. 2. BARON TAMM.
3. ARTHUR THIEL. 4. THORE BLANCHE.



THE EXPOSITION : GENERAL VIEW



not only emotional. I heard his reasons why he wanted slavery abolished. It implied a lower grade of existence. Its abolishment was best for the blacks and best also for the whites. The New South is a reality. There is more life, more activity, energy, more cities and more industries. There will never be the old patriarchal, easy, hospitable life any more, but it is best for all concerned. Let the South with its colored question alone, and it will work out its own salvation slowly but surely. This seemed to be the central idea of the bishop.

One night as we were sitting at the dinner table Major Pond came over to my place and said: "Say now, Swensson, I will just announce that you will lecture to us to-night." How could I escape? The man who looked the Indian and border ruffian fearlessly in the eye has much of the commanding power at his easy disposition. I had to obey and so to my great surprise came to hear also my own voice aboard the steamer. I was introduced by the major himself and felt unusually embarrassed as I looked my fellow-passengers in the eye.

What did I say? First of all I gave utterance to my gratitude for the good company enjoyed. I had traveled aboard an English ship for the first time and had come into closer contact with that people, and because of it all, I was glad. There is but one great, Christian people the world over, and we all belong to that nation. Here we are assembled from England, from the North and South of America and from Sweden, all in one, happy family.

In the next place, I urged that all of us should hold onto the grand, old first principles, for the maintenance of which our fathers paid such a great price. Don't be in a hurry to change base. Let us contemplate our achievements with humility; let us persevere in the well-beaten paths of our ancestors.

We proud Americans dare not forget that Europe is the foundation upon which our civilization rests. And the nineteenth century as a whole is founded upon the preceding centuries. Proud children, scoffing progeny, are an abomination. Don't belong to that class.

But the building should not stop with the basement. On the foundation so well laid may she lift her pinnacles clear up into the heavens. Our history as a great commonwealth is only begun. May God bless and prosper the continuation.

"Major Pond is the great impressario of us all. He knows

how to press into service. Crossing the great pond means that the great Pond will do with you just as he pleases. He said, I should speak of Kansas and Bethany. So I would, but you would probably believe me vain and selfish, did I follow the major's announcement too closely."

Now I spoke briefly of Kansas, and as I had to, also of Bethany College, located in a beautiful valley two hundred miles west of Kansas City and four hundred miles east of Denver, in the very midst of twenty thousand Swedish-Americans, in a small inland city, which never had a saloon, but instead of that, numerous and beautiful churches and well attended schools. I told of our two hundred graduates and our four hundred students in annual attendance, mentioning that Yale, Chicago and Upsala recognized our diploma without examination. I did not forget to state that we annually render "The Messiah" on Good Friday strictly with home talent.

After this brief mention of "home affairs" I called the attention of the audience to the fact that our ancestors were the first white Americans, having visited New England as early as A. D. 1000. The Swedes were Lutherans. There were 1,400,000 Lutheran Communicants in the United States, and the Lutheran population of the world numbered fifty millions of people. I told them how the Swedish people at large amalgamate easily, love liberty, go to church, vote the Republican ticket, mind their own business and give their children a good education.

I spoke of our great and responsive American patriotism, but how well we needed to be on our guard against all new fads and humbugs in religion, economics, or everyday life. We must try for more stability, more reliability, more strength and less of unexpected upheavals and bloodless revolutions, endangering our standing and reputation both at home and abroad and tapping our strength and life-energy.

The great Teutonic race is God's chosen people for the twentieth century.

Well, I rejoiced when it was over, and felt very keenly the kindness and warmth of the major's kind remark afterwards: "Swensson, I never make a mistake as to my man."

After my talk we had more of Major Pond's reminiscences. I wish that our mutual friend, the greatest western railroad lawyer, Hon. George R. Peck, had been there to listen to the sympathetic, interesting and never-to-be-forgotten story, in which

"George" and "Jim" figured as the two heroes. Now I know a little about the boyhood and early manhood of Mr. Peck, and my wonder at his phenomenal success is at an end. There could be no failure to such a beginning. I am glad "George" helped "Jim" against some of our early Kansas scoundrels, who to this day find it convenient to employ guards around their houses as a natural result of the "good works" they have performed in years gone by.

One afternoon we had much innocent fun. Let me tell you of it in detail. Here is the program, as far as it was rendered:

Steamship "Mongolian."

Jubilee sports to be held on board June, 1897.

PROGRAM OF EVENTS.

1. Chinese Rooster Contest.
2. Egg and Spoon Race.
3. Beauty Competition for Ladies.
4. Ugly Competition for Men.
5. High Jump.
6. Potato Race.
7. Tug of War.

Number 1 was extremely funny, numbers 3 and 4 were decided by ballot, and number 7 created the greatest interest.

No. 7 was the tug of war and proved very exciting. The Englishmen had some college athletes in their crew and had talked it all over beforehand, had agreed on everything. We hardly knew, until the time came, who belonged to the American eight. You ought to have seen the two teams. Young, agile, proud, high-tempered men on the English side with one heavy-weight. Here are some of the Americans: Major Pond was our captain, about six feet three, and weighing, I would judge, about 260. I came next, six feet one and a half inch, weighing 240. Then Mr. Barrows, Brooklyn's Fire Commissioner; Mr. Parkinson, a strong, well-fed New York real estate man, then a heavyset, naturalized Scotchman; Dr. Floreen, my fellow-traveler, and two others. The Englishmen got in a surprise on us at first, by starting before the command was given. That bluff did not work. Now, for good! The major gave his old-time command of the great plains. His burly team was entirely under his control at once. Hear him call! We walked off with the Englishmen, once, twice, at all times and entirely.

The tug of war was ours so easily that one of our team tauntingly said: "We will take five of our men and pull any eight of yours." It was a small pill, but very sour, and the English sought revenge in replying: "Well, you couldn't have done it, if it hadn't been for those — Swedes."

One day Dr. Lawson was in unusually good humor and then said: "God had only one Son and He made Him a preacher and a missionary." Then the doctor looked sad. He had just passed through a great sorrow. A wonderfully gifted daughter, learned, scholarly, poetic, had been snatched from his household by death. The kind-hearted congregation had sent their pastor and his family on a vacation. We saw some sea-gulls. This had put the gloom on the bereaved father's face. He said: "Come with me." In his cabin he showed me the following stanzas by his young, departed daughter:

TO A SEA GULL.

Were you born of the calm of the soft gray skies,
O, gull with the wings of white,
Or the mighty roar of the restless sea
Stretching to the utmost?

You have flown afar from the ceaseless beat
Of the waves on the quiet shore,
Have you found a haven in the sunset skies
That dream of the never-more?

You have left behind all earthly things
To sail in the far-off sky.
I, too, long to rise, I strive to be free,
I soar, but I may not fly.

For my weary heart falls back again
Like a bird with a wounded wing—
And yet—if our longings were all fulfilled,
Would life more sweetness bring?

So full of peace is your quiet flight,
So full of unrest the sea,
That I sit and dream till the day is done
The fancies that come to me.

My weary heart is the sea, dear,
The thought of thee, the flight
Which bears me far on quiet wing
To a land of pure delight."

There is always a concert towards the end of the journey. We had one also, and it proved to be a very enjoyable occasion. Bishop Gray presided. The collection plate was passed by the well-known artist and actress, Julia Marlowe, for the benefit of the Sailors' Orphan Home in Liverpool.

Captain Braes was a fine commander and a perfect gentleman. We all fell in love with him. I visited with him in his office and learned what our ship was carrying across for the benefit of our English cousins. Let me tell you:—

- 100,213 bushels of barley.
- 20,000 bushels of oats.
- 9,000 bushels of corn.
- 10,000 sacks of flour.
- 1,400 sacks of oatmeal.
- 314 boxes of ham and bacon.
- 300 packages of rubber.
- 130 casks of copper.
- 444 barrels of rosin, oils, etc.
- 108 packages of furniture.
- 375 old car axles.
- 453 boxes of cheese.
- 250 barrels of syrup.
- 2,309 pigs of lead.
- 100 barrels oxide of zinc.
- 1 carload of lumber.
- 41 horses.
- 336 packages of sundries.

Our passenger list numbered 77 cabin, 76 second cabin and 59 steerage passengers. The crew numbered 83 persons. We carried 800 tons of coal on leaving New York and consumed 56 tons per day.

In coming to America the "Mongolian" had carried a cargo of beer, whisky, pitch, linoleum, wool, granite, earthenware, sacking, iron buckets, mineral waters, oranges, iron gates, woollens, linen, lace curtains, cutlery.

Some readers are always anxious to know what tourists get to eat and drink, especially on the ocean. To satisfy their curiosity, I asked my steward for the bills of fare of one day. Here they are:—

MENU.

Allan Line, S. S. Mongolian
Sunday, 6th June, '97.

BREAKFAST.

Boiled Hominy.
Porridge and Milk.
Fried Shad.
Smoked Herring.
Stewed Beefsteak and Mushrooms.
Buttered Eggs on Toast.
Broiled York Ham.
Corn Fritters and Maple Syrup.
Mince Collops on Toast.
Broiled Wittshire Bacon.
Fried and Boiled Eggs to Order.
American Hash.
Cold York Ham.
Cold Ox Tongue.
Hot Rolls.
Tea and Coffee.

LUNCH.

Boillion Soup.
Sardines.
Hot:
Fricassie of Chicken.
Beef Steak Pie.
Cold:
Roast Beef.
Corned Beef.
Roast Mutton.
Stewed Veal.
Ox Tongue.
Brisket of Beef.
Cumberland Ham.
Pig's Feet.
Head Cheese.
Bologna Sausage.

Salad and Cheese.
Baked and Boiled Potatoes.
Stewed Apples and Rice.
Vanilla Ice Cream.
Tea and Coffee.

DINNER.

Soups:

Americaine. Oyster.

Fish:

Boiled Salmon and Anchovy Sauce.

Entrees.

Navaree Ox Tail. Curried Beef and Rice.

Kromiskys a la Russe.

Joints.

Roast Lamb and Mint Sauce. Corned Beef and Carrots.

Roast Turkey a la Bovencale. Braised Beef a la Mode.

Ox Heart, Sage and Onions.

Vegetables:

String Beans. Turnips. Mashed and Plain Potatoes.

Sweets:

Plum Pudding. Rice Pudding. Wine Jelly. Swiss Apple Tart.

Compote of Peaches. Stewed Rhubarb. Sponge Cake. Jam Tartlets.

Fruit.

Tea and Coffee.

Finally we sighted land one beautiful afternoon at 3:30 o'clock. Some of our passengers were landed at Moville, Ireland, a couple of hours later. The next morning we passed up the beautiful Clyde, arriving in busy, prosperous Glasgow early in the forenoon. We parted with the steady, safe "Mongolian" and its gallant captain almost with sadness and regrets. Our voyage had been both safe and pleasant and will never be forgotten.

CHAPTER VII.

FROM MALMÖ TO STOCKHOLM.

I honestly wondered how dear old Sweden and its lovely capital would look after we had first seen London, Paris, the Rhine and Berlin. We had enjoyed the sights so hugely; we had almost raved among the vast treasures of art, history and archeology; yes, we felt that we had traveled rather too fast, taken in too much, and seen the greatest things first. There

are dangers connected with this mode of tourist-life. It may produce a feeling of satiety, that prevents further enjoyment.

We reached King Oscar's country at Malmö and took a limited train at 11:05 p. m. for Stockholm. It was a most pleasant train and trip. The distance, 383 miles, was covered in twelve hours and a half, including stop for breakfast and at all important stations. The fare, second class, was fourteen dollars. Our train did not carry third class coaches, otherwise we should have bought that kind of a ticket, which is much cheaper. You ask quite naturally: What kind of railroad coaches have they in Sweden? Answer: All kinds, nearly. Travel is divided into three classes. "Only fools and Americans travel first class," that was told to me in England. It holds good pretty much all over Europe. You may indeed once in a great while feel willing to pay something extra for the privilege of traveling alone and so take first class. Otherwise second class is plenty good enough for anyone, and third class is sufficient for the most of us. Members of European Congresses and Parliaments travel third class. I know it, because I have made their acquaintance in third class coaches.

Well, we are in a second class car this time. It was called a corridor coach and had an aisle on one side of the car, from which doors led to compartments with two broad, splendidly upholstered lounges, racks for baggage, hooks for coats and cloaks, mirrors, etc., in each and a door that locked from the inside. The aisle or corridor led to toilet rooms, and gave us the usual connection with the balance of the train. There are, as a rule, a sufficient number of cars to avoid crowding, and so the conductor gave Mrs. S. and myself a room all to ourselves for the entire trip and without a cent of extra charge. Upholstered pillows were found on the lounges and we had an unusually comfortable sleeping car, paying nothing for the privilege. Afterwards we learned that for 81 cents extra we would have been entitled to a room in a compartment sleeping car for the entire distance. What say you fellow-Americans at home about such prices? One dollar and sixty-two cents for a room for two, a compartment in a sleeping car for 383 miles. The Pullman and Wagner rates ought to be cut in two. It can not be done any too soon, either. A large part of our population at home must constantly travel. Unless they desire a premature death, they must seek sleep at night. Just think of it; you



THE OPENING OF THE STOCKHOLM EXPOSITION: THE KING IS COMING!

first pay for a first class ticket, and sometimes a little extra because the train is limited, and then three dollars for, not a room, but a berth in a Pullman car. The rate here in a compartment car is slightly above one-fourth of our American prices. It seems to me that our railroad companies as a rule are very reasonable as to passenger rates, but the Pullman and Wagner rates are simply absurdly high and merit a very essential reduction.

The conductor was exceedingly polite and gave us all necessary information about breakfast, etc., without solicitation. In short, everything made a pleasant impression upon us. I slept about four hours and then my tourist nature conquered Mr. Sleep. I saw beautiful Småland and wealthy Östergötland once more. It was delightful. Spring and summer in one, warmth without heat, lakes and rivers, mountains and valleys, and signs everywhere of an industrious, God-fearing and law-abiding people. Sweden is growing, is developing. While we have tampered with Free Trade, the Country of my Fathers is enjoying the blessed results of a protective and patriotic policy. Rich, wealthy America ends this year with a deficit of enormous proportions; little Sweden, full of peace and happiness, and attending strictly to its own business, closes the ledger year after year with millions to its credit. Yes, and we are a Republic and they are a Monarchy. I tell you, fellow-Americans, we must do better again in America, or we will most assuredly bring popular government to shame and disrepute.

At Katrineholm we stopped for breakfast. Here you are. A large, commodious dining-room, scrupulously neat and clean. In it a great table in the center. By its side a smaller table. On the first a splendid array of eatables; on the latter the best of coffee, tea and milk. Help yourselves. Get your plate, knife and fork, take cold veal, roast or ham, or fish; sit down at one of the many smaller tables and eat at your leisure. All right, here are your eggs, your cutlets, your potatoes, new plate and a fresh start. Through? Good and well. Here are your strawberries and cream, unless you prefer more of the former, and more coffee, or tea, or milk; and for seven cents extra a bottle of good beer is added to your breakfast. Why, all this is splendid, no crowding, no waiting for your orders, no delay by stupid or cranky waiters. You have finished a most excellent meal in plenty of time, and the price is only 40 cents. Why, it is natural that one should feel in the very best of humor after such treat-

ment. Two hours later our train rolls into the great Central Station in Stockholm, and there we were met by a friend from—
Kansas.



CHAPTER VIII.

THE SWEDISH-AMERICAN SINGERS.

One of the most remarkable and noted facts in connection with the Exposition as far as this country is concerned was the Swedish tour of a large and selected male chorus of singers, representing the several organizations in this country, combined in the Swedish Singers' Union of North America.

I met some of these gentlemen in Stockholm the very day of my arrival. They had been exceedingly well received everywhere and rejoiced that the long spoken of trip had materialized.

The King had received them very graciously. This was highly appreciated by everybody. One of the officers said to me: "Yes, I liked it very much because of the boys who enjoy such displays." The King spoke so pleasantly to them, that some felt very embarrassed, and one is reported as having forgotten his name.

I visited the headquarters of the singers the next day. It seemed we were in Chicago again, not in far-away Stockholm. I heard the United Singers at the World's Fair in Chicago on Swedes Day, the 21st of July, 1893, and appreciated to hear a part of them in Stockholm this summer. They sang well. Their pronunciation was good, the phrasing and coloring seemed perfect. No wonder that they were well received everywhere. They well deserved it.

I met Director Ortengren, Messrs. Johansen, Hallbom and others. From the newspapers and other documents at my disposal, I desire to present a brief narrative of their trip.

Let me tell first of all then about their grand annual meeting at New York just previous to their tour abroad.

The report appeared in the well-known "Hemlandet" of Chicago, and is as follows:—

"The Swedish Singers' Union of America held a great singers' festival on Tuesday and Wednesday of last week in New York, the second meeting since the association was founded. It was equally as successful as the former meeting, which was held at Chicago during the World's Fair in 1893.

At eight o'clock, Tuesday morning, the first guests began to arrive. At that time the boats of the Norwich Line arrived with singers from Boston, New Haven, and other places. The singers from the northeastern states were received at the harbor by the president of the association, Mr. Chas. Johansen, and the reception committee of the New York singers. Shortly after nine o'clock, singers from the west came in via the Erie railroad. Their number was between sixty and seventy and consisted of members chosen from the Swedish Glee Club and the Svithiod Club of Chicago, together with singers from Rockford, Ill., and other places.

These singers and others from the West had been induced to give two concerts while en route on Sunday afternoon and evening at Jamestown, N. Y. The afternoon program was rendered principally by Svithiod's singers, the evening program by the singers of the Glee Club. Both concerts were very well attended and aided materially in strengthening the association's treasury.

Upon their arrival at New York the Glee Club and several others stopped at the Morton House, while Svithiod's members were kindly entertained at the Stevens House by its proprietor, Mr. A. E. Johnson. The Harmony Club from Boston stopped at the Bartholdi House on 23rd street. At the Stevens House were also registered besides the Svithiod singers, the Glee Club of Boston; Brage of Worcester; Orpheus of New Haven and several individual members from the societies at Rockford, Ill., Providence, R. I., New Britain and other cities.

After the singers had renewed old acquaintanceship, they separated, some to take in the sights of the city, others to find acquaintances. Here and there about the city one could occasionally catch glimpses of their well-known white caps. The headquarters of the association were established at the hall of the New York society, which showed its hospitality in a most pleasing manner.

On Tuesday afternoon at two o'clock, the singers assembled for rehearsal at the Carnegie Music Hall under the leadership of

Director Ortengren. The chorus, which numbered about 350 voices, was powerful and harmonious. The first tenor and second bass parts were especially well represented, and the singers, who were to perform in the evening, rehearsed their parts with skill and spirit.

Carnegie Hall, which has a seating capacity of 3,000 persons, was beautifully and richly decorated with the Swedish and American colors. In the center on the wall behind the singers was placed an American shield, sustained by a golden eagle and around the shield was draped the Swedish flag. Beneath the shield were the words A. U. S. S. (American Union of Swedish Singers) in blue and yellow electric lights. On all sides of this effective decoration were similar shields with American flags draped about them. Along the four rows large American flags were festooned, and between every two American flags were suspended numerous smaller Swedish and American flags.

An immense Swedish flag floated from the flag-pole above the headquarters, and over the entrance were hung Swedish and American flags together with a transparency with the words: "Headquarters of the American Union of Swedish Singers."

On Tuesday evening an audience of about 1,500 persons had gathered at the concert hall. The large choir then rendered the selections "Hör oss Svea," "Lankjending," with a solo by Mr. Swedelius, "Härliga land," "Stridsbön" and "The Star Spangled Banner" in such a highly pleasing manner that they were rewarded by tumultuous applause. The smaller choruses, which appeared during the program of the afternoon, were very select, and they also gave evidence that they had worked diligently and with earnestness.

They were all compelled to respond to encores. Svithiod's singers, who had been the giants of the evening, were compelled to give two additional selections. Their remarkable ensemble singing and perfection, both as to tone and time, their magnificent and sonorous tenor voices, the splendid singing of Mr. Swedelius, the soloist, did much to arouse and retain the interest of the public. The assisting artists were also rewarded with much applause. Mrs. Hallbeck rendered an aria from "Den Bergtagna" and received an encore. A polka by Dannström, and a waltz aria from "Romeo and Juliet" by Miss Lila Juel were rendered very meritoriously. Mr. Behrens sang an aria from "Trollflöjten" with accustomed skill.

The orchestra, under the leadership of Director Ringwall, consisted of 45 members and was composed exclusively of noted musicians.

Among those who attended the concert were noticed: Mayor Strong of New York, together with the consul-general of Sweden and Norway, Mr. Karl Woxen.

On Wednesday morning a business meeting was held at headquarters. Mr. Johansen presided as chairman. It was determined at this meeting that the next festival should be held at Brooklyn. The election of officers resulted as follows: Mr. Holmes, president; Mr. Theo. Nieckels of Brooklyn, secretary; Mr. William Dahlen of Chicago, first vice-president; and Mr. Hjalmar Nilsson, local editor of "Skandinavia" in Worcester, Mass., second vice-president.

On Wednesday evening, another concert was given at the Carnegie Music Hall, and this was also a success.

The societies which took part in the festival were as follows: Glee Club, Chicago, with 20 members; Svithiod, Chicago, 18; Lyran, Chicago, 6; Glee Club, Boston, 24; Harmony, Boston, 15; Brage, Worcester, 24; Orpheus, New Haven, 15; Lyran, Bridgeport, 4; Orpheus, Minneapolis, 2; Pacius, Jamestown, 2; Svea, Moline, Ill., 1; Svea, Minneapolis, 8; Sons of Svea, Rockford, Ill., 7; Swedish Singing Society, Perth Amboy, N. J., 8; Swedish Singing Society, McKeesport, Pa., 4; Glee Club, Brooklyn, 36; Lyran, New York, 30; Svea, New York, 34; Blue Band, Brooklyn, 24; Linnea, Brooklyn, 21; and the Amateur Club of Brooklyn, 28.

On Saturday about one hundred of the association's best singers embarked on the "City of Rome" and thus began the appointed voyage to Sweden."

The following about the reception accorded the singers in Gothenburg is a fair sample of how the Swedes received these, their welcome brethren from our shores:—

"It had been determined that the committee, together with the Bricoll chorus and others interested, should meet our long expected countrymen from the other side of the Atlantic, out at sea, and at Vinga extend to them the first greetings of welcome. But fate had ordained otherwise. "Bele" arrived several hours sooner than was expected, the steamship excursion had to be deferred, and both we and the strangers were disappointed in the hope for a more festive meeting, which would doubtless have

accompanied a reception out at sea, while the strains of music alternately resounded from the steamers and echoed against the cliffs of our native land.

The reception was, if not so festive, nevertheless as cordial, although, of course, the altered time of arrival prevented so large a gathering at the wharf as there would otherwise have been.

At half past two o'clock in the afternoon the "Bele" came in sight. She was soon in at the wharf, and, while the steamer was fastened to the shore, the singers gathered on deck and, with uncovered heads, sang "Vart Land." The beautiful song, so suitable to the occasion, evidently made a deep impression on the minds, not only of the assembled people of Göteborg, but also of the Americans themselves.

After the last sound of the music had died away Editor Henrik Hedlund proposed a "Long live the singers" and this was followed by loud and prolonged cheers.

Shortly after the singers were welcomed by the committee and relatives and friends. They were then conducted to a hotel and after much needed rest from their long journey and a short tour about the city, they gathered at half past eight in the evening for the festival at Lorensberg, to which the singers had been invited. So many of the city's inhabitants had seized this opportunity of welcoming their countrymen that the drawing-room of the Alhambra was filled to the uttermost even before the beginning of the festivities. Over eight hundred people were said to be assembled.

After they had partaken of supper, they all gathered around their bowls. During supper the Swedish-Americans had a splendid opportunity to revive acquaintanceship at a genuine Swedish "huggsexa."

The first toast of the evening was proposed by the United States Consul Boyesen, and elicited cheers for his majesty, King Oscar, and the President of the United States. Thereupon "Ur Svenska hjertans djup" was sung by Göta Par Bricoll's chorus.

Then followed the address of Editor Henrik Hedlund to the guests:—

"We had expected the pleasure of meeting our guests even out at sea. But they are Swedish-Americans and consequently know how to take care of time; we were forestalled by them. So much more cordial does our greeting of welcome to them

become. The old and yet new Sweden has with anxious heart seen thousands upon thousands of her sons and daughters leave this country where they could be of so much good; but she has been compelled to recognize in this a law of nature. It bears testimony to the vitality of a people to be able to send out so many to a foreign land. They have been a credit and an honor to their old mother country, who welcomes them with a heart filled with pride and joy. Probably, they are returning like those, who, having left the paternal estate, return to see how things are at home. Many among you doubtless experienced a strange and unaccountable feeling in your hearts when you saw again the fences around the homes of your fathers, the old, native cliffs, towering above the water.

And now you have landed and will see the changes that have taken place in the old world. You will find much that has grown old, but nevertheless you will find much that will bear evidence that the old mother is still spry and active and understands how to meet the demands of the times. Her thoughts and actions can be favorably compared with those of other, probably larger and richer, nations. You will find, as if placed on a tray, before you, the best that we have conceived and accomplished during your absence, gathered at the Stockholm Exposition.

It often happens that he who leaves his native land carries with him some native custom. There are few things which so gladden our hearts as to see the good old home customs cherished as dear and valuable gifts. The custom which you have carried with you is that of Northern song. Thanks are due to you that it thrives in that great country beyond the sea. It is with gladness and joy that we perceive how the old custom flourishes there and brings brightness and joy to life. As "Bele" to-day approached the harbor the glorious song, "Vart Land," echoed from its deck. On such an occasion it is not to be wondered at that all experience thrills of deep emotion. You were received with rejoicing and gladness and fraternal feelings. May we again in Sweden hear your songs! Everywhere you will be received most kindly.

First and last; welcome to Göteborg! A hearty welcome!"

This address was delivered with warmth and was followed by cheers of "Long live the Swedish-American Singers' Association."



THE SWEDISH-AMERICAN SINGERS IN THE PAVILION OF THE HORTICULTURAL SOCIETY, GOTHENBURG.



MEMBERS OF THE SYNTHOD SINGING SOCIETY. THE PHOTOGRAPH TAKEN IN GOTTENBURG.



The Bricoll singers then sang an improvised "Välkomsthelsing till våra vänner," and "Jag vet ett land."

Director Ortengren stepped up and commanded his company of fifty-four men strong to gather about him. After they had assembled on the platform Dr. Victor Nilsson of Minneapolis responded to the address of welcome:

"The singers desire to express with deep emotion their thanks for this cordial reception. Mr. Hedlund said that the people of Göteborg had been anticipated, but the singers had not expected being received with a kindness and hospitality so greatly in advance of what they had anticipated. It is indeed delightful that our company were so unreservedly received in Göteborg, itself so reserved.

We have not come here for the purpose of competing with your own sons of song, nor yet to show what we ourselves can do, but rather to bring greetings from the great country, where our countrymen naturally congregate. Receive what we have to give, we shall do our best."

Then the great chorus sang Wennerberg's "Hör oss Svea." It was sung with power and feeling, the harmony was excellent, the articulation clear. They were rewarded with a storm of applause.

Ass't judge of the district, P. Lamberg, then addressed the leader of the chorus:

"The Swedish art of song has, indeed, had numerous renowned representatives who have earned fame and reputation abroad, where also our Swedish Student choruses have won decisive victories. That beautiful and harmonious voices are found among those of Svea's sons who have sought homes beyond the sea, has just now been evidenced. But, good chorus singing requires not alone a number of singers, they must be led, interested, and cheered, if good results are to be attained. As the speaker now, on behalf of those present, addresses himself to Director Johan Ortengren, it is not to a stranger to Swedish music-loving people; on the contrary, many have held him in grateful remembrance ever since he so enhanced and elevated the royal opera, and since then his fame has reached our ears, especially as the successful leader of the Chicago Glee Club. A hearty thanks for faithful and skilled work for Swedish song! The thanks of all Swedes is due to everyone who extends the knowledge of Sweden and its culture."

"Long live Ortengren"—and shouts of hurrah greet the ears of Director Ortengren, who expressed his gratitude and then requested the members of the Glee Club to sing a song. Witt's "I natten" was rendered in a highly appropriate manner.

Aron Jonasson, court photographer, thereupon recited a humorous production which he had written in honor of the Swedish singers. Its rendition was frequently interrupted by applause.

After the reading of the poem the Bricoli chorus rendered several selections from Bellman, "Drick ur ditt glas," and "Skåden hit, märk och mins."

Mr. G. O. Börjesson proposed the toast for the Swedish-American woman; the choir sang "Kornmodsglansen," and Editor Henrik Hedlund in conclusion thanked the singers, both the Swedish-Americans and those of Göteborg.

This closed the formal part of the program but the people remained and spent an hour in pleasant chat and song.

The general opinion was that the festival had been a success in a marked degree and that the participants would ever cherish pleasant memories of the occasion.

The matinee in the Park was, as was expected, given to a crowded house. Already at the entrance, placards announced that all tickets had been sold and when the time arrived for the commencement of the program, the large concert hall and its galleries were filled with an audience that awaited with great interest the appearance of the musicians. A quarter of an hour or more, past the time set, slipped by and on account of the heat of the room, the audience began to be impatient; but Mr. Ortengren then appeared on the platform, followed by his company of singers, clad in festival habit and decorated with singer's badges, and all at once the audience was transformed into attentive listeners.

The first number of the program was Wennerberg's "Hör oss Svea," and powerful waves of sound rolled through the hall.

The hall is by no means perfect with respect to its acoustics: and filled, as it now was, it became probably more unfavorable than usual. Nevertheless, this apparently inspired company of singers victoriously met all difficulties, and the song produced a most touching impression. This was in truth a festive occasion when old Sweden was given the pleasure of listening to tones, which in spite of the fact that their bearers had been

remote from their native land for years, nevertheless exhibited that strength and vigor, which is such a marked characteristic of Swedish song. The interexchange of sympathies and feelings between the singers and the audience was overpowering. A thundering applause followed the rendition of the song and recalled the singers to the stage when they, in recognition of this kindness, gave as an encore the old selection from Bellman, "Ur vägen för gamla Smithens bar." This decided it, and every succeeding number had to be followed by an encore so that, thanks to the good nature of the singers, the program was doubled.

Among the encores, especial notice was taken of the one that succeeded Josephson's "Vårt Land." It was a genuine negro song which has been so incorporated into the songs of America that it can almost be characterized as a national song, "Way down upon the Suwanee river, far, far away," are the introductory words to this wonderfully touching song, whose whole burden is a sigh and a longing for home. During her American tour, Christine Nilsson had this song in her repertoire, and much of the never-to-be-forgotten memory, which the singer left on the other side of the Atlantic, consists in the power with which she rendered this favorite melody. Especial mention of every song would be tedious but, nevertheless, it should be mentioned that the audience was aroused to the highest pitch of enthusiasm at the sound of "Björneborgsmarschen" and that part of Söderman's "Bond bröllop" which was given as an encore.

From the foregoing it appears that the worthy chorus, under their invincible leader, would have been highly successful without outside aid. However, the singers, for the sake of variety in the program and with a view of reviving the memory of common conquests, had engaged our country's most prominent concert soloist, Carl Fredrik Lundquist, whose presence on the program richly enhanced its value to the charmed audience. Then, the audience was carried away by Svedborn's characteristic song, "Sten Sture," by Sjögren's no less masterly "Fogden i Tenneberg," and in conclusion by several folksongs on which he bestowed the true humor and the effective dramatic rendition which he alone is able to give. He was recalled repeatedly after this number, and it was evidently the purpose of the audience to hear also Lundquist's old, popular stand-by, "Du gamla, du

friska," but he as plainly evidenced his determination not to comply with their wish and he doubtless will show his gratitude later on to the ally who finally induced the audience to cease their clamor for the fulfillment of their wishes. The closing number was the American national song, "Star Spangled Banner," which formed a fitting close to the festivities. It not only gave the audience undivided pleasure but may well be considered as an encouraging introduction to the visit of the American singers with us in Sweden.

The photographing of the chorus, both as a whole and in separate groups, took place yesterday at eleven o'clock, after the singers had breakfasted at the Park. Even before the close of the concert the photographer, Mr. A. Jonason, exhibited large sized copies of the groups. This was surely a record in rapid photography and, as evidence of this, the singers themselves can be quoted, for on seeing them, they were heard to say: "This could not have been done more rapidly even in America."

The photographer has certainly every reason to be satisfied with this acknowledgment.

The departure takes place to-day at 9:35 a. m. on the fast train of the West Coast railway. The singers give a matinee at Halmstad to-day and a concert at Helsingborg. From there they go to Malmö, Köpenham, and then on to Stockholm and other Swedish towns.

The following is from Stockholm:—

"When, yesterday at noon, the singers assembled at the south arch of the Palace, wearing their white caps with Swedish-American emblems, they were received by the especially invited guests, Minister Fergusson, Consuls O'Neil and Georgü, and Merchant Michael Samuel.

After their reception they betook themselves to the center of the Palace-yard, where songs were rendered. The King was seated in a window above. While "Vårt Land" was being sung he came down to the singers and conversed with Director Ortengren and several of the singers. The king expressed a desire to hear the Swedish National song, and it was listened to by him and those present with bared heads—after which the king invited them all to partake of lunch.

In the large hall were seen his Excellency Bostöm, secretary of state, and several other members of the cabinet, first marshal of the court, Count von Rosen, Duke D'Otrante, cabinet-chamber-

lain, Baron Cederstrom, and many other personages of note. The lunch proceeded during a delightful conversation. The King appeared and pressed the hands of many of the Swedish-Americans and engaged in friendly conversation with them.

Thereupon the King commanded silence and uttered the following words:—

“My friends! As you now arrive in the land of your fathers on this side of the broad Atlantic and return to the country where your forefathers struggled, suffered and died, I, as the King of that nation, desire to greet you welcome. E'en though it is with pleasure that we receive you in our midst, nevertheless, it is with regret that mother Svea sees her sons leave their native land. But you may be assured that, as long as you do not forget your old mother country, your progress will be noted by mother Svea with pleasure. God be with you!”

These words were listened to by the guests with the deepest emotion.

The singers shouted “Long live the king” and followed this up by four cheers of energetic hurrahs. They then sang “Glad såsom fogeln,” (Happy as a bird) in which the King joined.

Director John Ortengren, Editor Charles Johansen, Dr. Victor Nilsson, Cashier G. Hallbom, and Architect M. Dahlander were introduced to the King. He promised to attend their concert.

After the King had retired the strangers were conducted about the Palace, which they had the pleasure of seeing thoroughly. A visit was made to the roof of the Palace and from there they had a glorious view of the city, which was greatly admired.

From the Palace the guests dispersed and the remainder of the day was spent in sight-seeing about the city.

The date of the first concert in Stockholm was June 30, in the Music Hall of Fredrikshof. The King attended, and upon his entering the hall, the singers rendered the National Air of Sweden. The program was creditably rendered, and a great audience was present. The American songs: “Suwanee River,” “Star Spangled Banner,” and “America” seemed to especially please the people of the capital.

The day following the American singers rendered a beautiful selection on the “Skansen” to an audience of about 6,000 people, who received Director Ortengren and his singers with vociferous applause.

Later in the evening a banquet was spread at Breidablick.

About midnight Mr. Ferguson, the American minister, and the American Consul were serenaded.

On July 3rd a second concert was given at Fredrikshof.

On Sunday, July 4th, the great American Day, Consul Georgii and Messrs. Lagerlöf, Kinberg, Horneij, Dahlstrom, Fröhlund, Svensson, Forsgren and Westman had arranged a festive occasion at Hasselbacken in honor of the Swedish-American singers.

Before returning to America the popular conductor of this American Union of Swedish singers had a special audience with King Oscar and was received very graciously.

Director Ortengren and his splendid and energetic singers have added new laurels not only to their own fame, but also to that of Swedish song in general, by their Swedish tour this summer.

Long live Director Ortengren and the American Union of Swedish Singers!



CHAPTER IX.

THE GREAT EXPOSITION.

Twenty thousand Swedish-Americans have visited the country of their fathers this summer. The number has been given to me by Mr. A. E. Johnson, the king of immigration agents in all America, and also by Larson Brothers, the leading emigration firm of Stockholm. Twice that number of our people would have taken a vacation for a trip to Sweden, had not the Steamship companies pooled and kept up prices, instead of making a reasonable exposition or holiday rate for all visitors to the Scandinavian Industrial Exposition held at Stockholm from May 15 to Oct. 1st this year.

I regret that pooling arrangement very much and for several reasons. In the first place every hard-working Swede in the United States has deserved such a vacation and would have profited by it. The average American citizen returns from a European tour with increased love and affection for his own country. Patriotism does not always grow best at home, but increased patriotism is always a decided gain for ourselves as a nation. The Swedish-Americans are as a rule very patriotic American citizens, but a summer in the old country invariably adds to the love and enthusiasm for their new home and country.

On the other hand the Exposition at Stockholm was well worth a visit. It showed in silent, but eloquent language what the Scandinavian countries are capable of doing along the lines of industry and art. It was impossible to visit and study that lovely exposition (the expression is judiciously chosen) without receiving lasting impressions, confirming one's faith in the future greatness and importance of the already creditable and growing intelligence and industries of the Scandinavian countries. Yes, that is the reason why I would have had as many as possible

of the Swedish-Americans in Stockholm this summer. That visit would have made them yet fonder of the dear old country of their fathers. Sweden is our noble, unapproached mother; America is our lovely, beautiful bride; the sweetest of them all. A man who is proud of his mother and heartily in love with his wife, is all right, and can be relied upon, as a general rule, to do his full duty.

Thirty-one years ago the first great Scandinavian Exposition was held in Stockholm, in the summer of 1866. Two similar expositions have since then taken place in the largest city of Scandinavia, Copenhagen, the proud capital of Denmark. The first of these was held in 1872, the second in 1888. This makes the exposition in Stockholm this summer the fourth great Scandinavian Exposition.

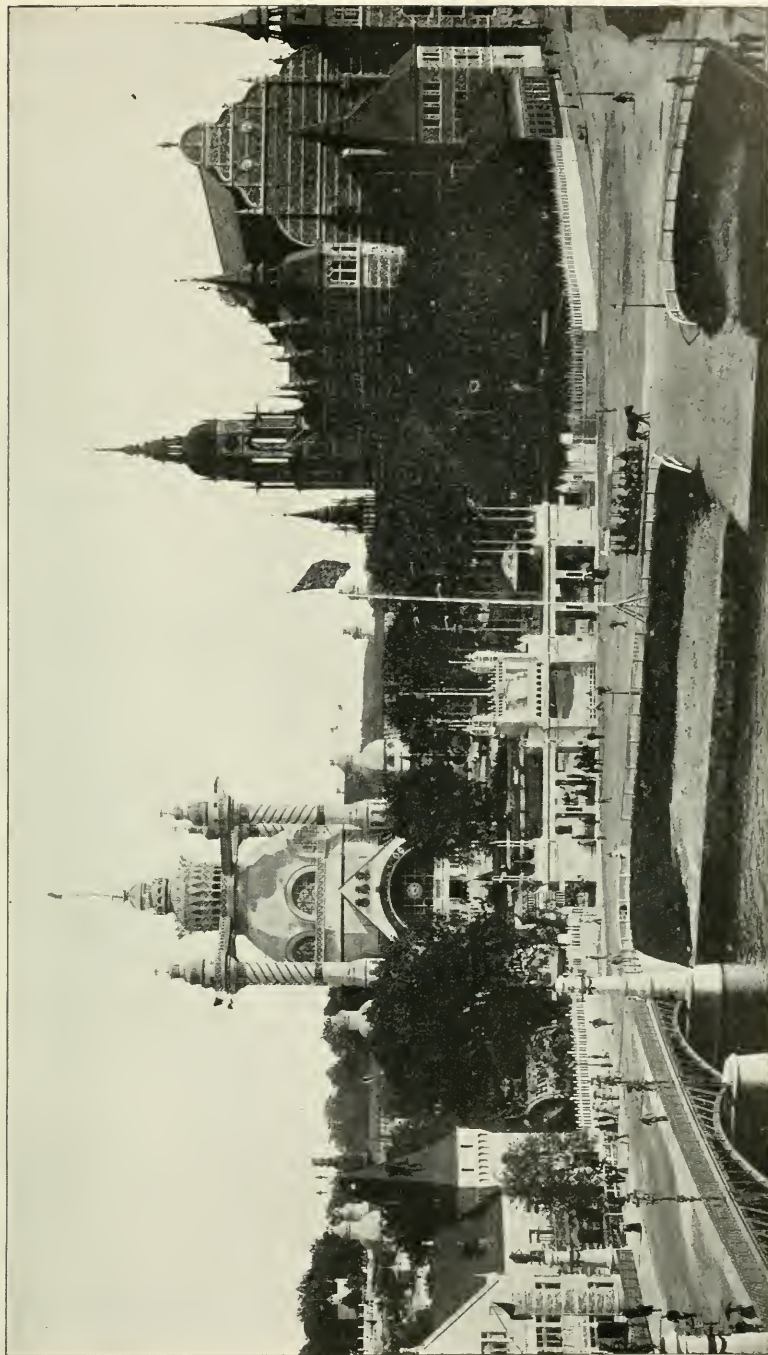
The plans for this Exposition have been making for many years. The beginning was attempted already in the year 1880. The proposition was then seconded by twenty-one of the "läns" (districts, counties), by the Swedish Sloyd Association; by important industrial associations in twenty-nine cities, and by the board of the Iron Exchange. Another attempt was made in the following year. In the year 1885 the government presented a proposition, based upon these petitions, to the Swedish Congress, which, however, voted in the negative. In 1889 the question was again revived, and this time referred by the government to the Chamber of Commerce, which solicited information from all interested parties resulting in a strong proposal by said Chamber of Commerce, in Sept., 1890, to the government, strongly favoring the holding of a Scandinavian Industrial and Art Exposition in Stockholm.

The government however remained undecided.

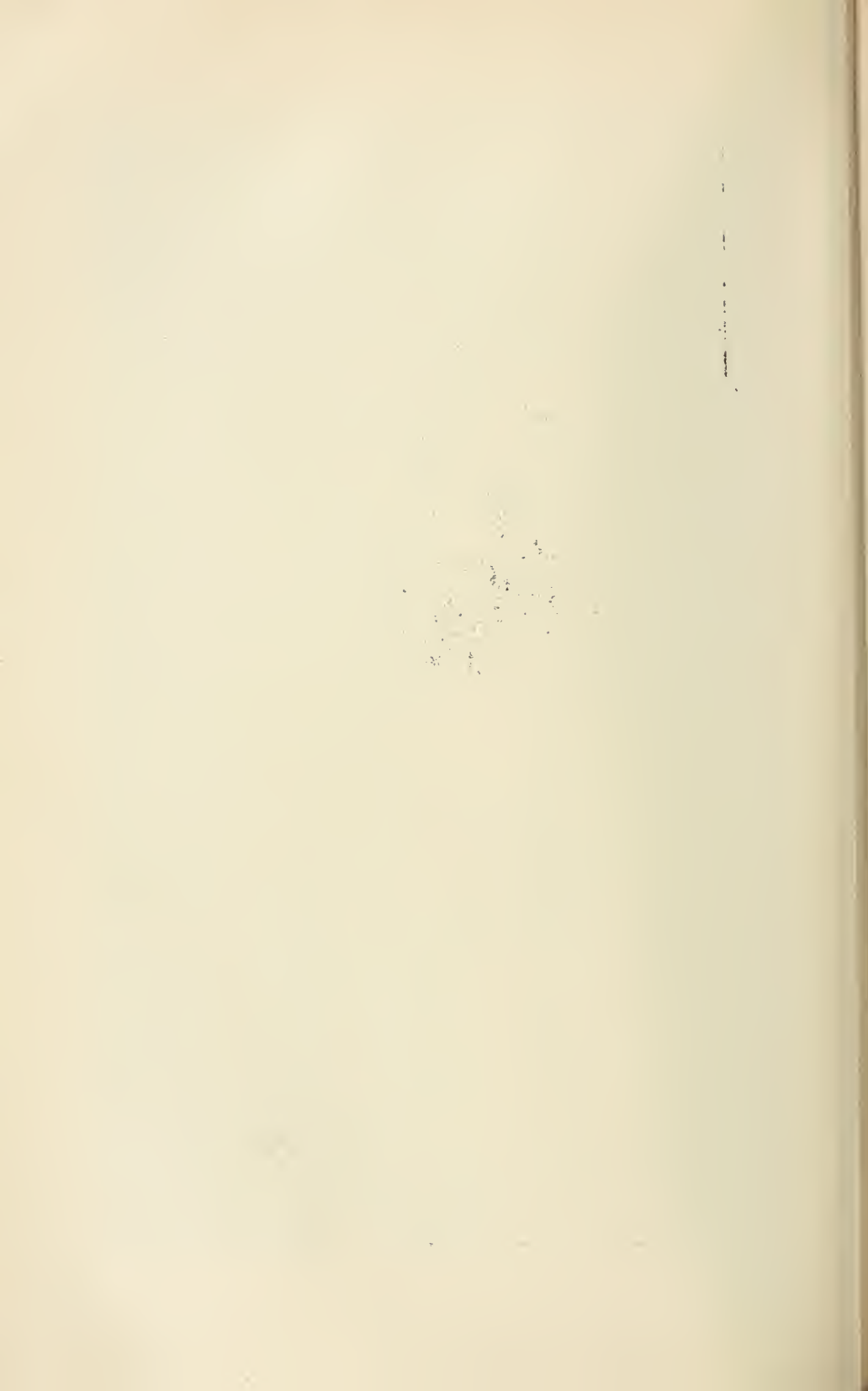
On Dec. 16, 1893, thirty-one associations, and two thousand seven hundred proprietors of factories and manufactories, and others, petitioned the King, saying that it was their sincere wish, that the question of said exposition should be settled as soon as possible. The petition also suggested the year 1897 as a very suitable one for the holding of the exposition.

The government now took action granting the prayer of the petitioners. On April 27, 1894, a commission was created for the development of the necessary plans, etc.

The Crown Prince was made the Chairman of the Commission, which was divided into two sections, one for Art and one



THE STOCKHOLM EXPOSITION: THE INDUSTRIAL HALL AND THE NORTHERN ETHNOGRAPHIC MUSEUM.



for the Industries. Prince Eugene was selected as Chairman of the first sub-division and Baron G. Tam of the second.

On Nov. 21, 1894, the place for holding the Exposition was finally decided upon, and June 7, 1895, the government definitely resolved that the Exposition should become a reality, and appointed the several necessary permanent Commissions, with the same gentlemen at the head as mentioned above.

Now followed the competition, by invitation, of the architects. The prizes were conferred as follows: Machine Hall, E. J. Thorburn; Art Hall, F. Boberg; addition to the Nordiska Museum, A. Lindegren; Main Entrance, F. Boberg. Messrs. Boberg and Lilljekvist were authorized to make plans for the Manufacturers' Building, or Industrial Hall; the Art Hall; the Machinery Hall and Main Entrance were left to Mr. Boberg; the addition to the Nordiska Museum to Mr. Lindegren; the Fisheries Hall, to Mr. Thorburn, and the building for the Army and Navy to Mr. Josephson.

In the beginning of July, 1895, the work was actually begun.

Norway has taken a very active part in the Exposition.

The Norwegian part has been directed and organized by a special Commission with headquarters at Christiania, and with sub-committees at Bergen, Trondhjem and Stavanger. The chairman is Consul General Chr. Christoferson; secretary, Mr. Hj. Manskow; general commissioner, Mr. Aug. C. Mohr; second commissioner, Mr. E. C. Gjestvang.

Denmark also had its own commission and committees, headed by the Hon. F. de Jonquieres. The chairman of the special departments were appointed as follows: Art, Prof. Otto Badre; Industries and Manufactories, Mr. C. Michelsen; Fisheries, Earl Moltke-Bregentved; Horticulture, Mr. E. Glasel.

Russia and Finland have also taken a splendid part in the Exposition. The General Commissioner is the Hon. member of the Council of State, Mr. Paul Miller; secretary, Consul-Secretary, Mr. G. A. Asp.

The original intention was to make the Exposition purely Scandinavian. This was changed so as to give Russia the same rights (petitioned for by Russia) in the Industrial Departments as the Scandinavian countries, and so as to make the Art Department entirely International.

The grounds were also enlarged from the original 128,000 square meters to 208,000 square meters, and if the adjoining

"Skansen," in so many ways really a part of the Exposition, is included, the total area will reach a little over 400,000 square meters. I feel assured that no exposition in the entire history of the world has controlled so beautiful and so suitable grounds, made such already by nature itself.

The proposed cost of the Exposition is calculated to reach only the sum of 4,275,000 kronor, a sum marvelously small to us Americans. We must remember, however, that there are no fat jobs at this Exposition, no one "to be taken care of" in connection with this great enterprise, and that labor and lumber are both very cheap in the country of King Oscar. Five million kronor mean as much in Stockholm as \$5,000,000 in Chicago. And yet one who has seen this Exposition can hardly believe that the cost is not greater. There is, of course, one further explanation. Very many buildings were erected by private corporations and individuals, without any cost to the Exposition itself.

I visited the Exposition for the first time on a beautiful morning when the unparalleled northern summer was at its height. The ride along the "Strandvägen" was very charming, and in a few minutes we had reached the Main Entrance. Once inside the grounds I stopped in wonder and admiration. My next feeling was akin to anger and dismay. Why had not an Exposition so lovely on the very face of it, so charming at first view already, been more extensively advertised? I had really received a pamphlet concerning it in Glasgow, and seen another pamphlet of it in a locked up glass-front book-case in the Stettiner-Bahnhof in Berlin, but with these exceptions our fortunes, good or bad, while traveling in other European countries, had not put us in any connection whatsoever with these beautiful exhibits, showing what Sweden and its neighbors can do. Among the Swedes of America chiefly through the broad-minded and kind-hearted coöperation of the Swedish-American press and the strong and business-like efforts of Mr. A. E. Johnson, the Exposition had been fairly well advertised. But it is always so: Sweden and the Swedes are too modest, have not a sufficiency of self-consciousness, and so very often are unable to make free use of their advantages and rights. Again and again cases proving this fact have come under my observation. They are by very nature true noblemen, and it is distasteful to them to be pushing their own claims. Don't be alarmed, dear reader, I know whereof I speak; and I mention this fact not

as myself a descendant of this splendid family among nations, but as a native-born American citizen, a Pennsylvanian, trying to be as brave and pushing as the rest of you.

For instance, the Swedes in America are sufficiently numerous to decide the result at the elections in many of our states. As a rule they are Republicans. For a quarter of a century they have been true and loyal to the great party of their choice. Party leaders generally are kind to them at the beginning of every important campaign, sometimes give them splendid promises, but frequently forget and ignore them as soon as the election is over and the result is assured. Why? Because our people are good-natured, easily reconciled, and as a rule modest and unassuming. But the second generation is growing up, and in this one thing at least the sons are unlike their fathers and will demand the recognition so well deserved. A change is already going on; in America the Swedes are becoming Americans, not so polite, not so unassuming, but with more of the "getting-there" quality in them than their brothers in the fatherland. And so of recent years political promises to our people are fulfilled in more instances than before, although there is room for much improvement as yet. Experience is the mother of wisdom. Political sagacity begets success. It is difficult to conceive of anything more foolish than being a fool. The one who fully understands this truism, is an American and will eventually be successful.

But we are in Stockholm; not in the United States, at an Exposition, not at a political convention.

As stated before, I was much surprised at the picture before me. The appointments all seemed to be so excellent, there was an air of the aesthetic present everywhere. Nothing shabby, mean or out of place, and yet very little reminding you of the exceptional grandeur of the Chicago World's Fair in 1893. The grounds, picturesque and inviting by nature, were laid out in a charming manner. It all looked like a mid-summer-day dream. I stood almost motionless for quite awhile, trying to impress the general contours in my mind forever. To my right stood the Nordiska Museum, now chiefly occupied by pedagogical and sloyd exhibits. This building is permanent. Immediately in front stands the immense Industrial Hall; or manufacturers' building, occupying an area of 15,000 square meters, the cupola being 339 feet high. This building is the largest edifice in the

world, erected from lumber. To my left stands the Administration Building and immediately adjoining we find the pavilion of the Tourist and Sport Department, in which the well known Swedish Tourist Association has a charming and interesting exhibit. To the right of the Industrial Hall stands the Building of the Army and Navy, and to its left the Swedish and Danish Fisheries Hall, the Norwegian Fisheries Hall being located further up on the Djurgårdsbruns-viken, the water bounding the grounds to the left. Between the two halls of the fisheries industries is "Gamla Stockholm," (ancient Stockholm) located, a novel part of the Exposition never to be forgotten. Further to the right and back of the Industrial Hall, near the "Saltsjön," the water bounds the grounds on the right hand side. We find two of the most important buildings, the immense Machinery Hall and the Art Hall, both very attractive not to say imposing. Back of all of these buildings, yes, of the grounds proper we find "Hasselbacken," a famous summer restaurant and amusement place; and "Skansen," the great Historical Park of Sweden, something entirely unique in conception and execution.

But we must go back to the Main Entrance of the Exposition. Take another look. Don't be in a hurry. You see buildings and pavilions everywhere. No wonder, there are about one hundred of them besides those already mentioned. Probably you have imagined that the Exposition could be seen and studied in an afternoon or two? What a grand mistake! You will return without seeing much of it, if such were your plans. I trust, however, that you have plenty of time, and then there will be a feeling of genuine satisfaction on your part, when you say good-bye to the beautiful place.

We are at the main entrance again of the Exposition, trying to gather into one picture the lovely panorama before us. "How do you do, Swensson," and I am greeted by a dear friend from Hartford, Conn. He introduced another New Englander. Yes, so it was the entire summer: friends from America everywhere. It made us all feel so near to our home. I said many a time, "Sweden is far off only the first time you visit it from America." I am glad of the experience. Let us go, many of us, and often, to this charming summer paradise.

But just now we will visit the Press Building, or the Bureau of the Press, as they call it here. This department is located in one of the permanent buildings, a pleasant two-story stone edi-

fice. The management had done everything for the accommodation and assistance of the Press. There were splendid waiting and reading rooms, and an excellent telephone room, full of instruments for the use of the newspaper men. The telephone system of Sweden is so complete and so practical, that the bulk of the news is transmitted in that manner. You are at Stockholm. You represent a paper in, say Hernösand, 350 miles off. You sit down in the telephone room, call up your paper, and tell them directly every day all you want to about the Exposition and anything else that you desire them to know. How simple, how cheap, how practical. I trust the day will come, when this same thing can be done in our own country.

In the reading room many American papers were on file. Several American newspaper men also had their names in the Registry, among whom I may mention Mr. Harwood, representing Harper's Weekly, the Independent, and other large and first class American newspapers.

Mr. Tore Blanche is the chief of this department. He is a fine, cultured, affable and kind-hearted gentleman, and received me very cordially. We had a pleasant visit together and chatted chiefly about the Exposition. I regretted the seeming lack of a generous, widespread effort at advertising it in an adequate manner. Mr. Blanche informed me that more had been done than I really had been informed of, and that in Sweden the great Fair was well and thoroughly known by almost everybody. This I afterwards found to be a fact. There was a genuine enthusiasm all over the country for the Exposition. The railroads co-operated and on certain days special trains were run for the accommodation of the public. The fares and total cost were absurdly low. The round trip fare from Gothenburg, including admission, etc., to the Exposition for two days (4 kronor) was 13 kronor, or \$3.51. The distance from Gothenburg to Stockholm is 284 English miles. The train load was limited to 500, and every ticket was sold many hours before the train started. It made a neat sum for the railroad company and was a great and appreciated accommodation to the public. The price of a similar trip from Christiania, Norway, to Stockholm and return, including hotels, meals, and two days at the Exposition, was 21 kronor, or \$5.67. The roads brought 18,000 visitors in one day to Stockholm by these cheap fares. I wish our American railroads would follow suit. Just think of it, how easily we

could get up immense and useful church, educational and musical gatherings, if the railroads would do the fair and liberal thing by us. It would benefit the railroads as well as accommodate the public. As it is, one has to beg and work for half-a-year many a time, and fail anyway, because the railroads do not want to be bothered or take their share of the risk. The above Gothenburg and return rate was about \$2.75 for 568 miles. Just think if Bethany College, for instance, could get a \$2.00 round trip for the annual Messiah festival from Kansas City to Lindsborg and return, distance traveled only 414 miles, what crowds would result. But in America we have our "associations, pools, managers' agreement," and who can name it all, prohibiting, or at least affording an excuse for anything like a general enterprise along the lines indicated. Oh, that we, proud Americans, should have to go to little Sweden to learn the lesson of cheap and popular railroading. "Ah, but the government owns and controls the railroads of Sweden," answers my Populist friend. Yes, a part of them, but less than one-half of the mileage of the country; and I was told, that the government roads were always slowest in adopting any improvements.

Pardon the digression. In summer time in Sweden they have a peculiarly sensible and liberal arrangement. On some roads a one day ticket is always a return ticket without extra charge. On all roads, as far as I could learn, a return ticket good for four days, I believe, could be had at a materially reduced price. This arrangement increased travel at a time of the year when operating expenses to the roads were smaller than during other seasons. The steamboats do the same thing. If a one way ticket is 10 kronor, the round trip is 15, good on any boat of the company for the period of one week. Not that alone. If you desire to make a tour of the country, a tourist ticket may be bought at a greatly reduced price, without necessitating the return over the same road at all. Two of us made a tour of Dalarne, visiting Upsala, Krylbo, Leksand, Mora, Orsa, Rättvik, Falun, Gefle, Elfkärlby, and back to Stockholm, the fare for the whole trip of five days being only \$5.75. Many of these trips are planned by the Tourist Association, or by the railroads, but anyone may plan a tour to his own liking, and by ordering his ticket one day in advance get the benefit of the low rate. The only condition is limit of time, 30 to 45 days, I believe, and the final return to the starting point.

As I said, Mr. Blanche was a very pleasant gentleman and extended to myself and wife the courtesies customary to press representatives, and aiding me in many other ways, in order that I might have as full and complete a view of the Exposition as possible.

To Mr. Blanche is due very much credit for the success of the Exposition.

Do you remember the fanciful prices charged for meals at Chicago? What an unusually brief existence a dollar had at most of the restaurants at our World's Fair. At Stockholm one may do as he pleases. If he is willing to pay for it, an expensive meal awaits him; if he does not care for it, 27 cents will provide a good square meal for himself and wife.

They have what is called a "People's Kitchen." Prince Karl is said to be very much interested in the success of the enterprise, and ladies of high rank aid not only by their influence but also by taking part in the real work. The "People's Kitchen" does not belong only to the Exposition but is a permanent Stockholm arrangement.

Shall we try it? Yes, we must take our turn. There is always a great crowd waiting. You see the prices posted in large letters. Soup, meat and vegetables 40 öre; "iskällardricka," 10 öre. The "iskällardricka" is a very weak, pure beer, generally considered a good and harmless drink. You pay and get your checks at the entrance, go into the immense dining hall, find a neat table, among the hundreds placed there, go to the great inviting counters, present your checks, get your well-cooked courses of soup and meat and vegetables and your glass of "dricka," sit down at the clean table, feel greatly satisfied, finish your meal of 13½ cents, and give your place to another. The experiment has proven a most wonderful success. Even King Oscar has visited this "People's Kitchen" and partaken of the food prepared for the multitudes.

My total impression of the Exposition is, that the management has sincerely tried to make it as good and as cheap in money as possible throughout. It is an Exposition first and last for the Swedish people at large. It will make Sweden feel her own strength and resources as never before. The bringing of the masses from every point of the kingdom to see the exhibits, is a most capital idea. Let Omaha and the Mississippi Valley in '98 profit by the example of Stockholm in '97.

One afternoon four of us proceeded to the Opera Restaurant, principally to see the paintings and decorations, concerning which Dr. Waldenström made so much ado some time ago. As we entered our eyes wandered around the walls and ceilings, expecting to see what had raised the ire of the great and famous preacher-politician. I am glad to say that we were disappointed. In Europe one beholds more of such pictures almost everywhere in public places than here. But thereby hangs a tale. The people say, that the grass and shrubbery have grown wonderfully since the attack of Dr. W. upon these decorations. That may be the case. Honest, upright Sweden is no stranger to the tricks of policy and stratagem.

Without offering an opinion on this mooted question, allow me to say that our visit was well repaid not only by the excellent cuisine of the place, but yet more by our unexpected meeting with probably the best known Swedish-American now living, the popular land and immigration agent Mr. A. E. Johnson, Knight of the Royal Vasa Order and chief owner of the influential Chicago weekly, the "Hemlandet," the oldest Swedish newspaper in America.

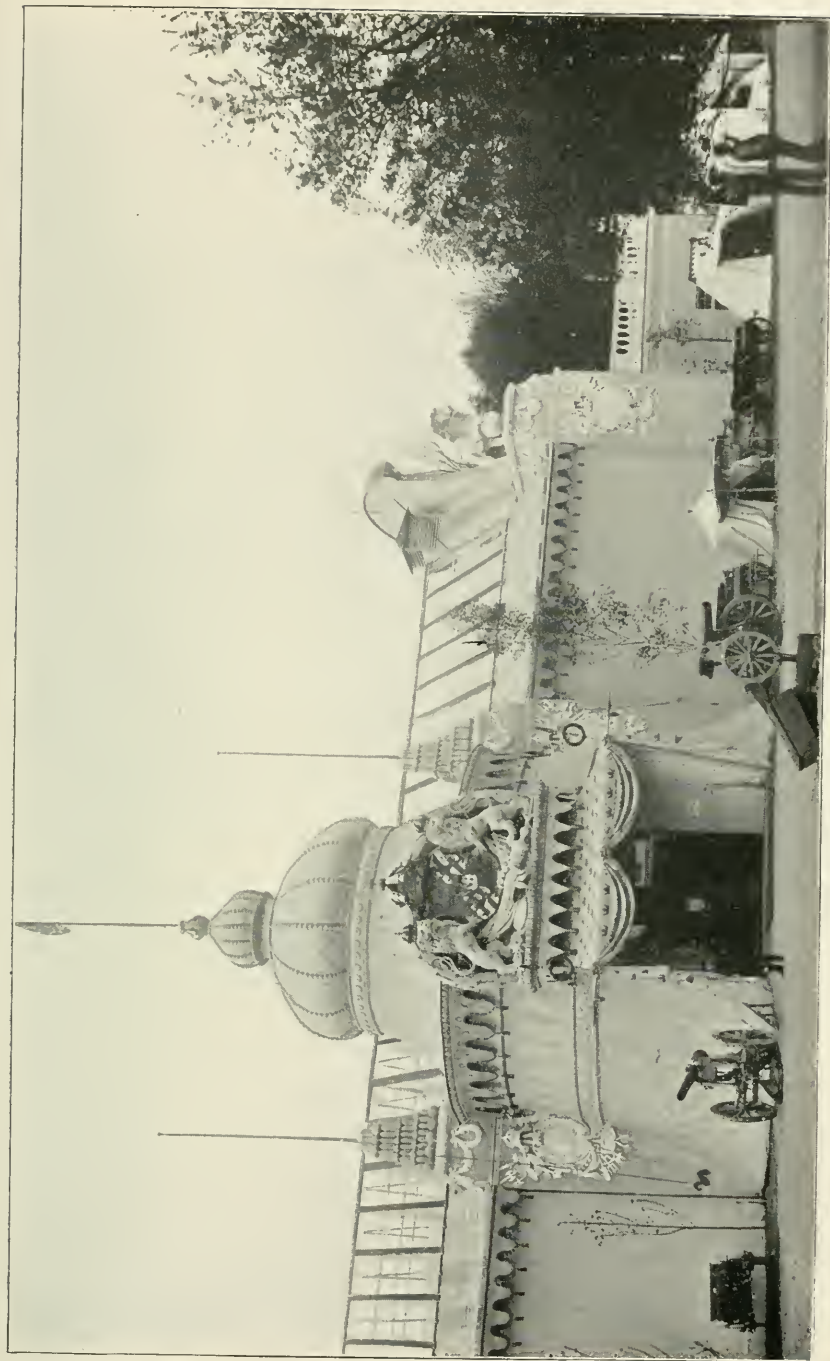
Mr. Johnson, who was accompanied by his estimable wife, invited us all to coffee on the spacious veranda. In Sweden you eat in one room or place, and sip your coffee and smoke your cigar, simultaneously, somewhere else. It is a very pleasant custom, but takes more time than we busy Americans care to give to a meal.

Our conversation was most interesting, as Mr. Johnson had recently arrived and brought the latest news from our own country, and still more because Mr. J. is always an interesting conversationalist.

Mr. Johnson frequently visits Sweden. He has never forgotten the country of his fathers. The former Vermland boy has experienced splendid luck and secured an enviable standing in America, but cherishes continually the warmest feelings in his generous heart for the far-away land in the north. His American wife fully shares these sentiments with her husband. From him I learned that the splendid steamer "America" had made a successful and profitable round-trip to the United States directly from Scandinavian ports and that she would make two more similar round-trips this season. I saw this steamer at Copenhagen. She is a noble, splendid ship, and I congratulate those



THE EXPOSITION: THE ROYAL PAVILION.



THE EXPOSITION: THE ARMY'S EXHIBIT.



who get the opportunity of traveling directly to Scandinavia with such a fine steamer.

The next afternoon Mr. Johnson, Mr. Harwood of Harper's Weekly, the Independent, and the Minneapolis Evening Journal, and myself were invited to dine at the renowned restaurant, Hasselbacken. Our host was Mr. Tore Blanche, the president of the Exposition Press Bureau. I need not state that I accepted the invitation with much pleasure.

Before the dinner hour we met and were introduced to some of the leading officials of the Exposition, chief among whom was Mr. A. Thiel, the general manager, who is a most affable and pleasant gentleman, full of push and energy. Afterwards we walked towards the Hasselbacken in company with Mr. Blanche and saw many things of interest, details here and there, charming in themselves but easily passed over by a stranger, until pointed out by one who is perfectly familiar with everything.

Hasselbacken is the most popular and best known restaurant in all Sweden. It is beautifully located in the woods on the slope of a hill, and with a whole galaxy of dining rooms, verandas, and shaded places in the park. From a beautiful stand exquisite music is continually rendered. It is truly an ideal spot for a dinner, and Mr. Blanche had soon found an admirable place for our little party.

Mr. Blanche, our host, understands and speaks our language quite well and the conversation flowed freely ere long. Mr. Harwood is a typical American newspaper man of the better kind, industrious, hardworking, intelligent, strictly temperate and indefatigable.

At first we naturally enough spoke of the Exposition. Mr. Harwood was more than pleased with it, and so were the rest of us. Harper's Weekly intended to publish only half a page of illustrations, but on receiving Mr. Harwood's report changed it to two full pages and the reading matter besides, ordering two more articles of the same kind at the same time. Mr. Harwood was pleased not only with the Exposition, but with all of Sweden, just like the rest of us Americans.

After a while our conversation entered a wider channel. Mr. Harwood criticised some conditions obtaining in Sweden in a mild manner, and Mr. Blanche spoke of America. Mr. Johnson and myself, claiming to know a little about both countries, listened for a while, but finally joined in the exchange of views

in that unreserved mood which the occasion seemed to justify.

Mr. Harwood seemed to think that the people of Sweden frequented the restaurants, parks and eating and drinking places too much. He did not refer to the present occasion as Mr. Blanche ordered nothing stronger than a mild claret, which those of us who so desired mixed with ice water. The criticism was a general one. "You don't live in your homes at all during the summer, and that can hardly be the correct thing," said the American newspaper man. "Your life is too expensive, and it is full of dangers." Mr. Blanche said it was now summer and that many cares of homelife and housekeeping were lessened by the custom referred to. Mr. Johnson wished Mr. Harwood to remember, that Stockholm was not quite identical with Sweden, nor its citizens with the Swedish people in general. In the end Mr. Blanche and all of us accepted Mr. Harwood's criticism, which is certainly well founded and justified. A tourist noticing the immense crowds assembling every beautiful summer night from 8 o'clock until midnight, or later, at the various summer restaurants and pleasure resorts in lovely parks, illuminated and full of the very best of music must of necessity ask himself the question: Where do they get all the money for this, and is this kind of a life conducive to good public morals?

Large quantities of beer, punch, mineral waters, etc., are consumed at such places every night, but good order is always preserved. They are frequented by the "better classes" as they say over there. When I read Mr. Wellman's letters a few weeks ago in a Chicago paper, saying that the river was covered with corks, I smiled to myself. Mr. Wellman must have imagined that he was writing a political speech in penning those lines. First of all, the cork story is a "fish story." Secondly, the places referred to, with one or two exceptions, are not located by the river at all. For our sake and his own, I am glad that the noted newspaper correspondent wrote in English; if he had written in Swedish, his own dear self would soon be seen in the "Panoptikon" as the greatest prevaricator that ever visited the fair capital of Sweden.

Mr. Harwood was not satisfied with the daily press in Sweden. In his opinion someone would come to Stockholm one of these days and make his fortune by publishing a modern daily upon the American plan. Such a paper would have all the news,

written up in the newspaper language of to-day, and distributed to the public while yet fresh. Now I listened with even greater interest than before. The new world wished to teach the old world; the old world listened with incredulity.

With the exception of the miserable mail and railroad arrangements for the daily papers, putting the Stockholm dailies, for example, into Hernösand the second day after publication, I found little to criticise in the newspapers of to-day in Sweden. The press in King Oscar's land has advanced wonderfully in seven years. The news are very naturally sometimes quite scarce as compared with our own supply, but the sources and territory are much more limited than in our country. We say, the Swedes are slow, and we see some of their phlegma in their newspaper work, I admit, but they are waking up and are already imitating some of the "Enterprise" of many of our American newspaper reporters. I refer to the unreliability of some of their statements. Many a time did I smile at this fact, as new cases were constantly developed. Some of this experience is personal. In a few days the Swedish papers made me president of four different colleges. The American reporter never served me more generously.

With these exceptions Mr. Harwood was full of praises for the Swedes both of the Fatherland and of America. He knew them well in this country. His commendations were fair and sincere. By this turn in the conversation we entered at once upon the discussion of the very natural question: "What kind of people are the Swedes in America in general, what are they doing, what is their reputation?"

Mr. Blanche believed that they were generally workingmen and common day laborers, with a good mechanic and business man thrown in here and there. Many Americans believe just exactly the same thing. They take the Swedes to be a nation of servant girls, coachmen and hired hands. As far as Mr. Blanche is concerned, I was not much astonished by his mistake. Why? Because the large majority of the Swedes that emigrated from the Fatherland belonged to the laboring classes. They came here to better their economic conditions, and they came without pride and presumption. They were willing to do any kind of work, until something better offered. In later years many educated Swedes have arrived on our shores and are doing well, as a general rule, notwithstanding the fact that some of them

suffered greatly with the usual European "big-head" during the first year with us.

Mr. Blanche could hardly be expected to know how things had changed, since these poor and moneyless Swedes had come to our own great and wealthy America. I became excited, my heart beat faster. I told our kindhearted host, that with us all honest toil was honorable. The boys and girls from the far-away North had worked hard, saved their earnings, and built up a splendid reputation for industry and thrift. Now thousands of them are independent. Many own the farms and business of those that employed them some years ago. But that was not all. These Swedes although originally belonging to what they please to call "the laboring classes" over there, had by their contact with American life become polished and refined, the peers of anyone, and their native intelligence and nobility now developed and trained, had already given them a proud place among their fellow-citizens in the broad and happy domain of Uncle Sam. When God made the Swedes, He used no wood-work in the upper story, and so to-day they are found, in dozens of places, the foremost promoters of everything good, noble and elevating.

Yes, even after a summer in Sweden I am greatly impressed with the proud thought: What a splendid, polished and refined people the Swedes of America are as a class! They are better than their brethren over there. This is my decided conviction. I speak of the Swedes as a whole, of course. There are exceptions everywhere. This must be freely admitted. There are occasionally rotten eggs in every barnyard, even the best.

Well, I could not but think of the thousands of bright and happy homes, owned by the Swedes of America, of their good furniture and splendid furnishings in general, of their pianos, organs and libraries, the newspapers and magazines which crowd the post-office in their midst, and the splendid education which they provide for their children.

Pardon me, I must confess that I felt greatly moved with pleasant and proud emotions as I contemplated our grand and faithful Swedish people in America.

Any dark shadows on the beautiful picture? Yes, I cannot deny it. Let me mention one. In some places the Swedes of America are copying the worldly, high-toned gentlemen of Sweden in desecrating the Lord's Day by worldly pleasure and

by excessive drinking at some of their banquets. Let it be stopped. That play is a dangerous one and ends in a tragedy.

We told Mr. Blanche that the Swedes in America were now found in almost every walk of life. They hold many important offices of trust and honor in states, counties, cities and towns; they are bankers, merchants, lawyers, professors, doctors, architects, civil-engineers, photographers, and the very best of mechanics. Thousands and tens of thousands are independent farmers in many of our best sections of agricultural lands, and their farm houses are in many instances veritable mansions.

Many as yet work for others, but they plod on hopefully in anticipation of one day being "their own." A home of his own, if not a business of his own, that is the ambition of every Swede in America.

We told Mr. Blanche how the Swedes in the United States build churches and colleges, how they support a splendid newspaper press of their own, how they interest themselves in music, singing, the fine arts—and I had only to point across the table to Mr. A. E. Johnson, who owns a valuable collection of his own, constantly on the increase, as a living example of the truthfulness of my statement. Right in little Lindsborg there are Swedish homes with much valuable canvas on the walls in the drawing rooms and parlors, painted by artists of good reputation.

Then comes the religious and church work of our people. The Swedish Lutherans, the Augustana Synod, alone have 847 churches, 110,430 communing members and a total membership of 187,314, 660 church edifices and 288 parsonages, worth \$3,977,597, and their annual contributions amount to \$807,010.54. The Swedish Lutherans own five educational institutions, six orphanages, one Deaconess Institute, three hospitals. The Methodists, Baptists, Mission Friends add greatly to these numbers and sums. The whole constitutes a chapter so noble, so encouraging, as to call forth sincere gratitude to God who in His infinite wisdom gave these sturdy sons and daughters new and happy homes in this wide, resourceful country of ours, and in turn gave them to us Americans, to constitute one of the best integral parts of our great nation.

Finally, we unitedly invited Mr. Blanche to visit us in America and become more intimately acquainted with our extensive territory, our vast resources, and our youthful, energetic civiliza-

tion; yes, the happy homes of two million Swedish-Americans. We Americans have much to learn from a visit to this far-away Northland, and our Swedish friends would certainly pass through a similar experience by a closer acquaintance with our country.

The afternoon was pleasantly spent, indeed. It was now 6:30 o'clock, and with many thanks we said gooy-bye to our host, Mr. Blanche.



CHAPTER X.

THE OPENING DAY AND "GAMLA STOCKHOLM."

Now I must tell you something of the opening of the Exposition on May 15th. It was a gala day in Stockholm. Large groups of visitors could be seen everywhere. A feeling of rejoicing and satisfaction pervaded the multitude. No wonder, the Exposition was a success from its first day.

It was an impressive sight when the popular monarch, crowned with silver hair, with the elasticity and strength of a young man, spoke to the great audience in a clear, penetrating, far-reaching voice. His Majesty said:—

"While war in the southeast corner of our continent is dragging its bloody mantle across the classic ground, which, crowned by the silver diadem of lofty Olympus since thousands of years, is spread out between the minarets around the cupola of the temple of Sophia by the shores of the Bosphorus and the Acropolis mountains, with their glorious colonnades and peristyles by the Aegean sea, preparations are going on for quite a different contest in Ultima Thule, the ancient Saga-land, hardly yet known even by its name in old Hellas.

Volunteers have really also here forced themselves across our boundaries, but they did not rush on with the torches of hate in their hands, no, they approached with outstretched arms for a friendly shaking of hands, and here to-day, the Sophia-day, the battle is to be fought under the bright cupola of the northern sky in springtime.

It is to be inaugurated and its beginning is to be proclaimed by high-sounding trumpets and the festive roar of the cannon.

But it is to be a battle which will not demand blood nor cost any wounded.

Here, where Sveas and Goths assembled, were reconciled

and united; here, where the much-praised Mälaren whose wide-comprising bed Gifion, according to the legend, cut through to the waters of the Eystra-Salt has found its headquarters; where afterwards the wide-reputed and noble-minded governor and jarl founded the capital city of Sweden, he who became the first patron in the North of not only the sanctity of the church, of woman, and of the home, but also of the thing (court, assembly); here history itself has pointed out a suitable place for the great, peaceful "allshärjarting" which is to assemble; here the Swedish people have made an appointment to meet their brethren on the Scandinavian peninsula west of the mountains, their friends on the shores of the sound and the Belts, and their neighbors on the other side of the Baltic, by the banks of the Neva and Aura, in a peaceful contest upon the industry-field of labor.

What stands before our eyes, let it speak for itself! At this hour it is not my aim to judge of the comparative worth of the objects exhibited or to interpret or weigh their merits—this decision is and must be reserved for the knowledge of those who are professionals and experts, to be rendered only after mature and serious consideration.

Because only in that manner can we gain the assurance, that no clouds of selfishness, vanity or envy will whirl about to darken the rays of truth and benevolence as they fall upon the scales of Justice.

Upon this festive occasion I only desire to express to all and each one my warm and heart-felt welcome, as I now declare the Art and Industrial Exposition of 1897 opened."

Then the trumpets sounded gayly and the cannon roared, and the battle was on.

I regret my inability to present to the reader a translation of the grand Festival-Cantata by the noted poet, Snoilsky.

"Gamla Stockholm" means simply ancient or old Stockholm. It is a restitution of what has been long, long ago, or Stockholm during the time of the Vasas. The work was well done, and Gamla Stockholm proved to be the most popular adjunct of the entire Exposition.

Of course we visited it. One felt so queer all at once. It was like coming into a new world, that was very, very old at the same time. The people in charge looked like the pictures one sees in books. The signs were lettered in old characters and old language. I enjoyed these signs very much and regret ex-



THE EXPOSITION : THE SKANE INDUSTRIES' PAVILION.

ceedingly that they were not all copied in my book of notes. Over the tavern of St. Gertrude one read:—

“Go in, dearly beloved friend, and for a small penny thou shalt enjoy the sweetness of life very lively.”

I believe “the dearly beloved friend” did enjoy a very lively existence at popular St. Gertrude’s.

We walked about on the quaint, crooked, narrow streets, climbed up some queer steps, sat down in a much stranger porch and had excellent waffles and coffee. We resumed our promenade, saw the palace, the church, the court house, and the place from which Christian II., the tyrant, witnessed the Stockholm massacre of November 1520, when 82 distinguished Swedes were beheaded in one day.

In the basement of the court house was a famous restaurant, “Rådhuskällaren.” We took a meal there and felt highly pleased with the visit. The mottoes on the wall surely belonged to the past. Here is one: “Happy is the perch; he may drink whenever he wishes to.” Here is one more: “Good drink is food at the same time.”

One evening we visited Gamla Stockholm to see it in the twilight, because there is no night at all at Stockholm in summer-time. We found it crowded with visitors. On the open square in front of the court-house were arranged sports, plays and even fights, all in accordance with the good times of yore.

There were also ancient play-houses and theaters. We entered one to see some more pictures from the times of the Vasas, but were entirely disappointed, and soon left the place. It seemed to be simply a money-making scheme, and had no business in Gamla Stockholm whatsoever.

Well, I could of course tell you the names of the streets and buildings and squares, but the average reader cares little for it, and so we will say good-bye to this very interesting corner in order to pay a visit to the large Industrial Hall.

CHAPTER XI.

INDUSTRIAL HALL AND MACHINERY HALL.

The main building of the Exposition is the Industrial Hall. It was well worth a prolonged visit.

On entering the cupola part of the building one saw first the exhibit of gold and silver-ware, then exhibits of articles made of glass, then the varied and great exhibits of Eskilstuna, then the telephone exhibit, then the porcelain and crockery, and finally the exhibits of clocks and watches.

In the tower to the left were seen exhibits of stoves, heating apparatus, wire, glazed utensils, glass-ware, a distilling apparatus in operation, etc.

In the tower to the right one saw exhibits of specimens of ore, iron, articles made of other metals, art-casting, and punch and wines.

In the gallery to the left were found the exhibits of tin-ware and arms.

In the gallery to the right one saw the exhibits of tools and toys.

In the gallery further to the left were the exhibits of lamps and other lighting apparatus and of all kinds and sizes of baskets.

In the gallery further to the right could be seen the exhibits of grain, flour, milk, eggs and of the bakers and bee-raisers.

Now we are in the hall proper. In the center we find the exhibits of machinery in operation, of pins and the like.

To the left one sees the exhibits of muslins, woolens, yarns, musical instruments, confectionery, preserves, fruits, spices, etc.

To the right are the exhibits of tobacco, bookbinding, linen goods, Jute-goods and hemp-goods; also furniture, wall paper and decorations.

In the rear were the exhibits of clothing, and nearest to the wall the exhibits of carpets, etc.

The rear gallery was occupied chiefly by clothing, furniture, iron beds, and organs.

The Norwegian Department had its place in the right part of the hall. It was a fine and worthy exhibit.

In the center were the exhibits of the stone-industry, art-productions and paper, etc. On both sides were exhibits of furs. Further in were the minerals and next to the wall the sport exhibit.

To the right were the textile exhibits, and to the left the furniture exhibits. Back of the mineral-industry and in an adjunct was the chemical exhibit.

The Gallery.

First comes the tourist-exhibit. Back of it is the grand presentation of the topography and sceneries of Norway, with the Cathedral of Trondhjem to the right. This was all very interesting and provoked much favorable comment. To the left was an exhibit of home-sloyd.

On the left gallery we found the exhibits of Women's sloyd, more home-sloyd, and the like.

On the right gallery were the exhibits of the schools, etc.

The Danish Department.

In the left part of the great hall were the Danish exhibits.

The visitor enters through two towers or minarets.

The central part nearest to the entrance contained the lovely exhibits of porcelain, terra-cotta and ceramics. Back of this were the exhibits of gold and silver-ware and jewelry. In a special room were seen the gifts to the golden wedding of the Danish King and Queen, and the gifts to the silver wedding of the Crown Prince and the Crown Princess. In the central part were also found the exhibits of mineral product, the iron industry, brick, stone, woolens, silks, furniture, and exhibits of telegraphic instruments.

To the right were seen musical instruments of many kinds, specimens of the skill of the Danish cabinet-makers, beers and other malt preparations, liquors, tobacco and a special room containing the exhibits of the Danish tanneries.

To the left were the exhibits of light-house appliances, and of tin and copper-ware. Also of saddlery, paper-hanging and deco-

native art, the paper industry, and photography. In the corner were found exhibits of everything pertaining to book-making.

In the central part of the gallery were exhibits of drawings and models from several Copenhagen institutions. In the corners were exhibits of drawings belonging to the building—and other mechanical trades.

To the left were the exhibits of female sloyd and other work by women. Also exhibits of educational appliances and the like.

To the right were exhibits from the Institutions for the Blind and Deaf, also of statistics, geography and other maps, etc.

The Russian-Finnish Department.

These exhibits had their place in an addition to the great hall towards the Djurgårdsbrunnsviken. There were two entrances from the Danish. The main entrance is directly from the grounds.

This entrance is in the Russian fashion of the 17th century, with Oriental and Bysantine mottoes. At first you see a colossal exhibit of flour, representing the chief industry of Russia, agriculture. This flour was baked according to the Russian method in the Danish steam bakery, by Russian bakers. The product was distributed or sold among the visitors at this entrance.

The central part had a bust of the Emperor. Back of it was a fine exhibit of gold and silver-ware in old Russian styles, and the almost wonderful exhibit of furs. Next was the exhibit from the Imperial Cabinet of porcelains and polished stones and stone-ware, some being the personal property of the Emperor. Further towards the Danish Department were exhibits of ropes, arms, shoes, traveling-bags and trunks.

To the left were the exhibits of furniture, paper-hangings and other decorations, brocades, the imperial banner, a sample of the imperial mantle used at the coronation, etc., silk goods, muslins, sloyd; an exhibit from the Department of Agriculture and domains, whatever the last may mean.

Here is also the Finnish Department, containing exhibits of leather goods, photography, specimens from many kinds of schools, musical instruments, etc.

To the right were the exhibits of pianos, photographs, educational material, especially for manual training and the like; also of Asiatic goods, as carpets, rugs, embroideries, silver-ware; chemicals; and the exhibit of the great firm of Nobel Brothers.

The Russian Department also contained exhibits of tea,

sugar, wines, brandies, beers, cigarettes, preserves, optical instruments, etc.

The Machinery Hall was a splendid building, covering an area of about 15,000 square meters. The great engine, which was in one large room, was full of interesting machinery. Don't ask me anything more about it, please, as I cannot go into details. It all made a splendid impression upon the visitors.



CHAPTER XII.

THE ART EXHIBIT.

I visited in the Art Hall more frequently than anywhere else. One gets terribly tired from trying to comprehend a long array of machinery, sloyd, manufactured goods and the results of varied industries, unless one has the good fortune of being a professional. It is different with the beautiful. That wonderful, undefined something, and the love of it, is the common mark of nobility of the human kind. There is room for us all. We have a right to be there, at least as interested lookers-on.

The Art Hall was a fine building and the exhibits were very creditable. I am only a "layman" when it comes to these things, and being aware of the fact, you will kindly allow me to use the eyes and words of another Bethany-man, who is a professional and fully knows whereof he speaks. He says:—

"In order to exercise a reliable judgment concerning any special thing, one must have a special knowledge of just that one thing. Painters, sculptors, and architects are very often deprived of one advantage, accorded to other artists, that of being judged by competent men, specialists, knowing whereof they speak. Art productions are usually criticised by so-called specialists, it is true, but these are, as a rule, newspaper men, literary men, poets or sometimes only well-read men in general, who, among other studies, may have looked through a volume on aesthetics, but who seldom are artists themselves. The art criticisms published by the press very naturally influences the public in a marked degree. The press is largely responsible for the deplorable fact that people in general purchase their paintings with so little judgment. How often do we not find that real art products are vehemently criticised and condemned by newspapers and magazines, while indifferent canvasses are lauded way

up in the skies. The artists call attention to this fact, but receive in reply: "How would it turn out if you artists, known, as you are, as being eccentric and one-sided, should yourselves wield the power of public criticism. No, that would not do at all. We must hear outsiders with a clear head and unbiased judgment to pass on those things." The artist calls attention to the fact that one must have studied art, in order to fully understand art. He now receives the following as a reply: "Has not the art-critic, Mr. X., studied art? I admit that he never held a brush in his own hand, but he cannot be caught in the History of Art; he has visited every Exposition of note, he has seen all the great galleries of Europe, and it would be impossible for him not to distinguish at once an original 'Frans Hals' or 'Van Dyck.' Such a man ought to understand art, his judgment is not clouded by adherence to any 'school' or other eccentricities of taste and judgment." This may all be true, but let us ask: "Does not even such a man often stand in front of a painting or piece of sculpture full of admiration, without noticing the lack of artistic character in that production, or even real blunders in the sketching and coloring, while an artist, because of his special studies and practice, notices those things without effort and at once.

Let us use an instance from another arena as an illustration of what I mean. Mr. Y. has never touched a musical instrument during his entire life so far, but he is endowed with a good ear for music and has attended concerts and operas, and he has heard the best singers and musicians in all of America and Europe. Would not Mr. Y., then, be a splendid musical critic? His splendid ear has listened to much fine music, his unbiased judgment knows of none of the controversies, tendencies and the many details belonging to vocal training and all other departments of music. Why don't the authorities send him up to write a review and critique of a great symphony-concert or a renowned opera? You say, that would be preposterous. But admitting your position, why do people believe that the professionally untrained eye is more reliable in judging art than the untrained ear is in judging music?

We have called attention to these facts in order to emphasize the great importance of a reliable, adequate and fair public critique of the products of art. Upon this public judgment rests not a little of responsibility, yes, accountability. Professional knowledge ought to receive greater acknowledgment.

It is true that many artists are full of bias, envy and partisanship, but there are many exceptions, artists who judge of art from a truly independent artistic and intelligent point of view. The taste of the public should be cultivated, developed, raised, so that their eyes would be opened to the recognition of what is great, noble and true in art. True art and artists deserve to be encouraged; all false art and all forms of humbuggery in art should be exterminated.

As a general rule, art is now in a flourishing condition. Every country seems to have its Golden Age in art. In the beginning of modern times it was Italy, then came Spain, Holland, Belgium, etc. During a large part of this century France has dominated, but during the later years Scandinavia, Germany, England and America have made gigantic strides towards the first ranks among living artists. We are now, especially, in Scandinavia, in a crisis, as it were. The joyous but effeminate idealism of the middle of this century produced in the eighties the daring, brutal, but strong realism and naturalism which is so well known. This is now making room for a new tendency. This we felt and noticed as we looked upon and examined the art exhibits at Stockholm, especially in the room belonging to the North-lands. During a crisis or great change artists make themselves guilty of many extremes, some of them almost comical. So even now. The ideal tendencies which now permeate art have found their most radical exponents in synthetism and pointism. These have now cooled off somewhat and allowed themselves to be jewed down to symbolism and romanticism. These tendencies are yet in their teens and are guilty of many boyish escapades, showing lack of correct discipline in many instances. But they are very interesting, especially if one looks upon them as a transition to a more manly, mature and noble idealism.

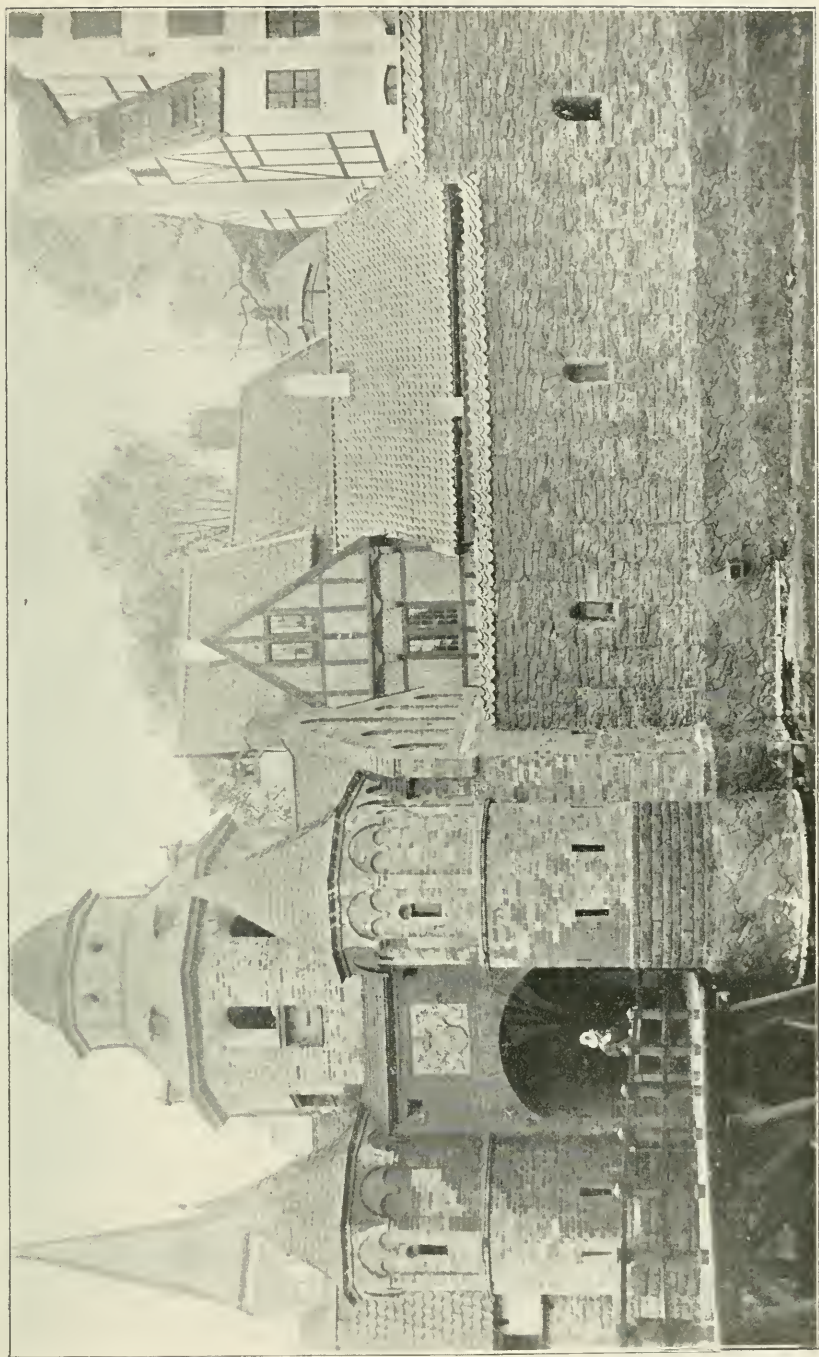
We trust that when these comical, immature extremes have run their course, the next era in art will prove to be the greatest of them all.

Let us briefly look at the Swedish art exhibits at Stockholm.

Count Von Rosen is a true artist and his paintings are above all the quarrels of the "schools." What a fine conception is not displayed in his portraits of Palm, the painter, and Wikner, the philosopher. Among the earlier paintings of Von Rosen, not now exhibited, are his "Prodigal Son" and "Erik XIV. and Karin



THE EXPOSITION: THE MYSTERIOUS CAVE.



THE EXPOSITION: OLD STOCKHOLM—INNER NORTH GATE.

Mansdotter," unsurpassed in Swedish art as to noble symbolism and a true portrayal of the times represented.

We stop intently in front of Zorn's painting and are amazed at the simplicity and stolidity of his conception and the brilliancy of his technique. How easily does not his brush overcome every obstacle. Zorn has always been Zorn, and will in all probability remain the same. He is himself and walks composedly and independently through all the "schools" and "tendencies." Some years ago I stood in front of a canvas by Zorn in company with an angry, radical synthetist. The face of the latter gradually changed into a smile of admiration. He could not help himself. He was charmed in spite of his own assertion a few minutes before, that "Zorn was superficial." He said: "It is really impossible not to admire Zorn." It is interesting to know that Zorn's portrait of himself belongs to the National Gallery of Sweden.

I am also glad to know that two other Swedish artists have received well-merited recognition. I refer to Bruno Liljefors and Richard Bergh. What a grand conception of nature and animal life is not exhibited by Liljefors in his "Ocean Eagles," "The Swan," etc. This is what we would call the painting of animal life in its perfection. How different from that which was admired formerly in Sweden. Then it was a yellow, little, fat, pug-nosed puppy with glasses, and with his fore-paws on an opened book, or a cat, looking out from the interior of an old shoe. Those paintings sold easily, but that was play, not art, and a degradation of true art, which should be discountenanced. Bergh is an emotional, mystic, philosophically inclined artist. Sometimes he is peculiar, but always interesting on account of his unusual ability. Bergh's celebrated portrait, "My Wife," is one of the best ever produced by a Swedish brush. The same is true of his portraits of Miss Eva Bonnier, although some critics tried to bring it into disrepute at first.

The portrait of Prince Eugene, by Björck, at the Museum, is splendid, but we were disappointed in his paintings at the Exposition. Carl Larson is talented, funny, varied, spiritual, but sometimes somewhat empty and played-out. Ernst Josephson is a great colorist, interesting and clear-cut in his conception. His portrait of Skanberg is excellent. The same is true of his "Smeder" and "Strömkarl." The latter was offered to the National Gallery as a gift, but was refused as not sufficiently representative of Swedish art. Incredible, but true!

Among landscape painters Wahlberg, whose "Moonlight" is at the National Gallery, should be mentioned, although some call him old. Prince Eugene is an artist of no mean rank, as his "Molnet," "Sommarnatt," "Där Skogen bleknar" testify. Emil Jansson's specialty for years has been night scenes. Per Ekström has a fine, poetic conception of nature. Karl Nordström is worthy of consideration, but he is beginning to be too eccentric, in our opinion. Kreuzer is in danger of losing his individuality as an artist.

Among Sweden's lady artists mention should be made of Eva Bonnier, Elizabeth Keyser and others.

Prof. John Börjeson is a great sculptor, and many of his works adorn public places. We may mention the statues of Carl X. Gustaf at Malmö, of Geijer at Upsala, and of Scheele at Humlegården, Stockholm. The most gifted of all Sweden's sculptors is probably Per Hasselberg. His statues, "Snöklöckan," "Näckrosen," and "Grodan," are wonders of beauty and purity of both conception and execution. This is also true in almost the same degree of the works of Christian Eriksson.

But we must close our survey of the Swedish artists and their interesting and creditable works. We cannot but express our surprise, however, that so many well-known artists were not represented at all at the Exposition, while others, unknown, were represented by paintings of seemingly small merit and interest.

The total impression we received from the Swedish part of the Art Exhibit was that in some respects it was unexcelled as to variety, fertility of ideas, great strength and originality, but that the order of exhibit was without plan, if the idea was any other than the simple decoration of the walls.

The Norwegian Department was characterized by strength and seriousness, and it contained many noble and worthy works of art.

Werenskiöld, by many placed foremost among living Norwegian artists, exhibited splendid portraits, among which may be mentioned that of the artist Collet.

Thaulow's landscapes show much feeling and a fine conception. Among other prominent Norwegian artists we might mention Eilif Peterson, Sinding, Ström, Collet, Heyerdahl, etc.

Danish art is hardly to be compared with Swedish as to strength and variety, but equals it in warmth, feeling and life. Allow us to mention in this connection Kröger, Aucher, Uiggo

Johansen, Paulson, Skoogaard, Williamsen, and others.

Finnish art ranks very high and, as that of Norway, is known by its strength and seriousness, allow us to mention the names of Edelfelt and Gallén.

American art has lately advanced very rapidly. Daring, strength, breadth, and intensity are its chief characteristics. The best conception of American art one receives at Paris, where a whole army of American artists may be found. At Stockholm Sargent was represented by two portraits, Harrison by several fine landscapes, Vormole by landscape, Alexander by three, of which his "Rest" provoked much favorable criticism, and Whistler by two small, but good paintings. I have seen many proofs of Sargent's and Whistler's high rank as artists in London, Paris and America. Whistler's canvas in the Luxembourg Gallery is in all of its simplicity so grand, that we hardly know of anything superior to it in modern art.

Among the many excellent paintings in the German Department allow us to mention the unexcelled portrait of Bismarck by the master, Leubach. We see not only Prince Bismarck on that canvas, we think we notice also the entire idea of German unity in that noble masterpiece.

England exhibited many paintings of much interest by Watts, Waterhouse, Swan, Shannon, Burne-Jones, and others. One who has seen the galleries of London and Liverpool has learned to respect the art of England.

Of French art none receives an adequate idea except in France. One must see it at home, that is in Paris. There is only one Pavis du Chavannes in the world, and he is a Frenchman.

We have not time to speak of the art of Italy, Spain, Russia and Belgium.

In our opinion the art exhibit was the grand climax of the Stockholm Exposition. The Art Hall itself was a piece of art.

CHAPTER XIII.

TO NORRLAND IN THE COMPANY OF THE JOURNALISTS.

There is one part of Sweden resembling the United States more than any other section, and yet there is nothing in all of King Oscar's land so entirely different from our country as just that province. I refer to Norrland, a territory covering more than one-half of the area of Sweden, with a population of only slightly over half a million of people. A few decades ago the number of inhabitants was less than half of that sum. The beginning is only yet. Fifty years from now the present territory of Norrland ought to contain a population of at least two millions.

Why? Let me tell you. The lumber interests of Norrland are simply unlimited. The forests are as a rule not allowed to be destroyed. The large companies and the government are cutting only timber, having reached a certain size. In that manner the forests are preserved and will also become more valuable as time passes on. The lumber output of only the Sundsvall and Hernösand districts for last year was upwards of fifty millions kronor.

The entire lumber export of Sweden for the same year, not including the home consumption, was 116,961,572 kronor. The bulk of this sum goes to Norrland.

That is not all. The mountains are full of valuable minerals. I will mention only the Gellivare district. There are whole mountains of the most excellent iron ore in the world in that far away land. What is in sight would be enough to supply the present need of the world for one hundred and twenty years. A railroad has lately been completed to Gellivare. The beginning is made and 600,000 tons of iron ore are now shipped annually. It will be millions of tons by and by.

There are many rivers and cataracts in Norrland. These will be put to service in producing electricity in practically unmeasured quantities. The electricity so produced will be used in the reduction of the iron ore. No ore, but the best grade of iron and steel will then be shipped from Norrland to the markets of the world. All of this will give employment to thousands of laborers, keep the money at home, and add to the general prosperity of the people.

I am not done yet. In Jemtland, a part of Norrland, there is a sufficient area of agricultural lands, which, if cultivated, would produce enough cereals to feed the entire present population of Sweden. That soil will be tilled some day. Agriculture in general will be pushed to the front, being largely neglected now, on account of the ease by which the Norrland farmer has received money from his forest lands. Now the laborers of Norrland import their pork largely from the United States, and get their meal flour in the same manner from Russia. Meat, butter and eggs, bread stuffs, everything demands a good price, but the Norrland agriculturists of to-day are too indolent, or at least not enough enterprising to produce sufficient products for their own home consumption. These conditions will not last, however. By and by the Norrland farmers will wake up and farm their fertile lands and raise beef and chickens and eggs and even bread stuffs in amazing quantities.

All this will make business along every line. The beginning is already made.

And now, my dear readers, we will start for Norrland from Sweden's far-famed beautiful capital city, Stockholm.

The trip is a delightful one. In summer you always make it by one of the many well-built commodious steamers, plying between Stockholm and Sundsvall, Hernösand, Umeå, Luleå, Piteå. To Sundsvall and Hernösand you may start any day of the week. The fare to the latter place, first-class, is only 18 kronor, or hardly \$5.00, for a distance of 350 miles, consuming from 20 to 24 hours. If one buys a round trip ticket, good for 30 days, the proportionate cost is reduced very materially. The above price does not include board, which is paid for extra. The cost now depends upon the traveler's taste and habits. To me this meant only about a dollar and twenty-five cents for the trip per capita, as we in Kansas are used to express it.

At the boat-landing Mrs. Edla Lund, formerly of Bethany,

now of Augustana college, met us to exchange greetings. At 3:05 p. m. we started on our northern trip. It was a most delightful day, and we enjoyed the unapproached beauty of the "Skärgården" or the entrance from the Baltic into the Stockholm harbor, more than I can express it in a few, feeble words. Our trance of ecstasy lasted for nearly five hours. Then at about eight o'clock in the evening we had finally reached the open sea.

I tell you Sweden is as charming as before, even if you come directly from Paris and the Rhine. Its beauty is strictly its own, it is not borrowed from anyone else. Oh, I wish there were another name! "Skärgården," sounds too simple, indeed. Yes, let me call it a piece-meal paradise. No, even that is insufficient. Watch for five hours as we did, all of those little islands, capes, sounds, waterways in every direction with their bright, spring-like verdure, their majestic, but pleasant rocks, polished slowly by the waves of the Baltic during thousands of years; the hundreds of summer villas, dotting the lovely scene, and giving life and youthful pleasure to the entire panorama; the dozens of steamers and yachts, plying to the north and south, to the east and west; stand as we did, trying to perpetuate the memory of this scene or that, until you were fairly bewildered and had to give it up—Yes, do all this, and then give me an adequate name for a picture of such freshness, such variety, such beauty, such inspiration and invigoration, a name that would tell the story to one who has never been there to see for himself. No, it cannot be done. Again and again the panorama is almost the same, then changes, then returns, until it seemed to me, that there was an immense, winding boulevard of islands and capes, of sounds and inlets, standing on parade to please the American tourists, paying a visit to the home city of that charming man and monarch, King Oscar II.

I saw this wonderful, romantic and never-to-be-forgotten entrance to Stockholm five times during the summer, but, oh, that I could have passed over those charmed waters yet many times more. When one has arrived in Stockholm through the Baltic "Skärgården," or archipelago, from the east, and from the "Mälaren" on the west, he feels instinctively, that there is only one Stockholm in all the wide, wide world. The guess is right. Even some fine specimens of John Bull admit it.

We were not alone on the beautiful steamer. Chief among

our fellow-passengers was a party of members of the great International Congress of Journalists just held at Stockholm. They were from Germany, France and Southern Europe. How they talked! Such speed! Did you ever see a runaway cyclone in Minnesota? Yes. Well that is standing still as compared to those French and Italian tongues that I listened to. Did you hear the click of a hundred telegraph instruments, all going at once? Then you have it. That is the way it sounded from their dining-room, later on in the afternoon. Fine fellows, all of them, and some very distinguished, but—they should have talked English! Some Swedish journalists, who had the party in charge, very kindly offered to introduce me and invited me to share in their refreshments, but neither my tongue nor my palate and throat had the right sort of an education for that kind of a program, and so I politely declined. Some of these newspaper men experienced not a little trouble about finding the right state-rooms, when the time to go to bed finally had arrived.

In speaking of the journalists, anyone who looked upon their radiant faces could easily see that they enjoyed their stay in Sweden in the highest degree. The congress of the journalists was one of the most important events of the summer and of the Exposition. Among other things, the result of this congress of newspaper men was, that the land of our Fathers was advertised as never before. We arrived too late to participate in this mighty meeting, even as lookers-on, and as I was not a delegate, I must content myself with telling you what the best Stockholm and Chicago papers said of it.

Those who took part in the congress arrived in Stockholm by a special train on the evening of a midsummer's-day. Some came from Malmö, others from Gothenburg, where, as was also the case at Copenhagen, they were received in the most obliging manner by their professional brethren. At the latter place a very enthusiastic festival, winding up with a magnificent display of fire-works, was given in their honor. The journalists of Malmö had arranged for a dinner in the King's park for their foreign guests. Here the Frenchmen seemed to attract the most attention. About 70 of those who participated in the festival at Copenhagen went to Gothenburg, where the reception was not less hearty. The local committee had prepared carriages and took their guests to all the points of interest in the city, after which, upon the invitation of the management of the Mountain

R. R., they boarded a special train and made a visit to Trollhättan falls, where they took dinner.

All was bustle and commotion in the central railroad depot at Stockholm. Greetings were exchanged in several languages as the strangers arrived. Then the travelers were ushered into carriages and conveyed to the hotels.

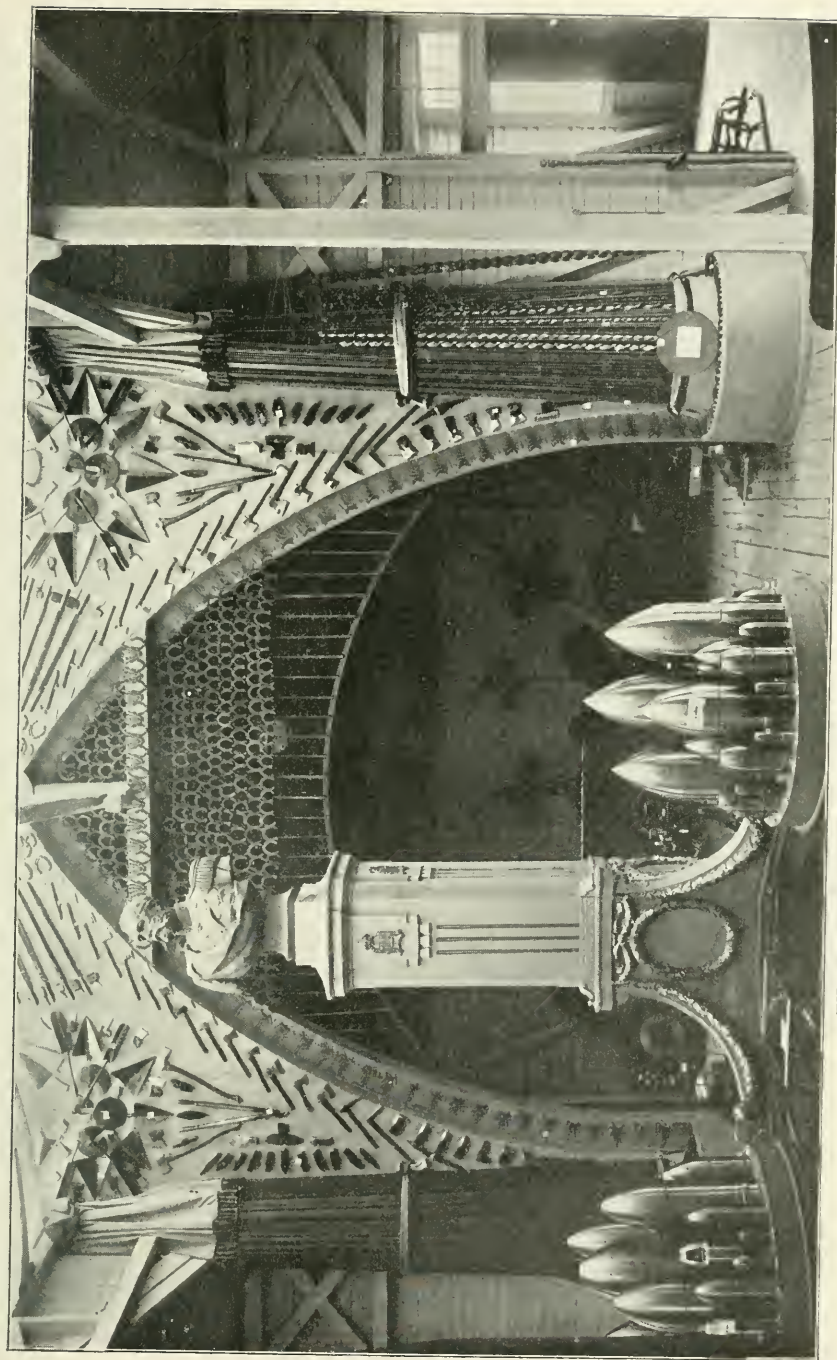
At 9 o'clock in the evening the Journalists' Club tendered them a grand reception on the Opera Terrace. The sky was clear over the river and city, and on this charming summer's evening, the strangers received their first impressions of the varied beauties of Stockholm, the queen of Mälaren. The agreeable reception was in no wise disturbed because a few Italians had, in their thirst and haste, happened to empty, each one a very large glass of Swedish beer, thinking all the while that it was nothing but ordinary cold water, and as a result felt rather weakened than strengthened, and with wry faces complained that the water of Sweden was full of mineral qualities.

The dinner was one confusion of tongues and voices, in one dialectal, cosmopolitan language, and the conversation afterwards was even more animated. It became a festival tending to unite all into one common brotherhood; Frenchmen and Germans, Swedes and Spaniards, Danes and Italians agreed as if they all were of the same nationality, and the ladies, about one hundred in number, with their handsome toilettes and good humor, did their part to increase the gladness of the occasion.

The address of welcome was made by Mr. Hildebrand, curator of the Royal Museum. The festival continued until morning, so that those who were from countries situated farther south had the opportunity of beholding a northern midsummer's night.

On June 26th at 10 o'clock a. m. the congress held its first session in the spacious auditorium of the House of Nobles. Baron A. E. Nordenskiöld, chairman of the committee of the journalists' congress, amid thundering applause, welcomed the congress to Stockholm. When the sound of the applause had died away Count Douglas, the foreign minister, arose to greet the congress in behalf of the Swedish government.

When he had finished there was a momentary pause. Soon the cry: "Le roi" was heard and at the same time the tall and stately form of the King appeared in back part of the auditorium. With hearty greetings right and left, he strides forward through the hall, accompanied by the crown prince and the members of



THE EXPOSITION: INTERIOR OF THE FINSTONG EXHIBIT.



the central committee, and seats himself in the chair which had been prepared for him, at the chairman's right side. When the shout of "Long live the King" had ceased Mr. Wilhelm Singer, the president, declared the congress opened. In a long and interesting speech he gave an account of the development of the press organization and of the congresses held at Bordeaux, Antwerp and Budapest. The organization extends to nearly all parts of the civilized world. Only the English journalists remain outside, but it is hoped that they will soon join. At the close of his address, Mr. Singer turned to his majesty, King Oscar, and proposed a "Long live the King." The cry was taken up by the whole audience. All paid homage to the King.

Moved by the attention showed him, his majesty arose, and in his own name and in the name of the crown prince he thanked the congress, using the French language.

Thereupon the congress adjourned, but the King remained yet for some time.

The congress was assembled in the House of Parliament and took up the work in sections.

The first section met in the hall of the first chamber of Parliament and discussed the question of literary ownership.

The duty of the second section was to discuss the questions of a reduction in the price of telegrams for the press and the advisability of an international employment bureau for journalists. It met in the conference rooms of the first chamber of Parliament.

At 2 p. m. a joint meeting was held, over which the curator of the Royal Museum, Mr. Hildebrand, presided. It was announced that the minister from England, who was present, had placed himself at the disposal of the congress. Hereafter a communication from the English press was read to the effect that the most important members of the English Institute of Journalism had formed an association for the purpose of joining the general Press Association of Europe.

After the reading of the treasurer's report, which showed a balance of 3,000 francs, the association's central committee was made complete by the election of Mr. Carstensen of Denmark and Mr. Bonifandini of Italy.

A large crowd of foreigners had assembled to see the exhibition in swimming which Director Köhler had arranged to take place on the same day, in honor of the congress of the journal-

ists. The exhibition was a grand success and both surprised and pleased the observers.

In the evening the city of Stockholm held a festival in honor of the foreigners. The festival was celebrated in Behren's hall, in the park of Berzelius. Upon this occasion the park was closed to the public. About 800 of the principal citizens of Stockholm were present. A concert headed the evening's program. The court orchestra played; Mr. Arvid Odman, Tor Aulin and Miss Thulin sang. Supper was now served. Baron Tamm, the chief governor, proposed a toast to the foreign guests and expressed the hope that they would carry with them only pleasant memories from Sweden. The toast was responded to by Mr. de Taunay, president of the International Press Association. After supper, coffee was served in the open air, and Meissner's orchestra played the national airs of the several countries represented. This brought the enthusiasm of the different nationalities up to a very high pitch.

The second joint congress of the journalists was held on June 26, after Riddarholm's church and the National Museum had been visited. Dr. Lauser, the vice-president, presided. The question concerning the cost of international telegrams for the press came first. Mr. A. de Beraza, who had prepared the report, opened the discussion with a brief explanation of the leading points in his report. Through the mediation of Mr. Boucher, minister for the French posts and telegraph system, negotiations had been begun with several countries concerning the telegraph question. These negotiations had up to the present time led to the following results: Germany, Belgium, Bulgaria, Netherlands, Roumania and Switzerland would make no reduction in rates for the press; Austria, Servia, Portugal have not yet answered, but it is probable that Austria will refuse; Italy has not yet decided but a favorable answer is expected. England will accept the proposal but wishes the telegrams to be sent by night. France, Spain, Luxemburg and Sweden have answered favorably, Denmark and Norway are yet to be heard from. Resolutions to continue the negotiations were carried.

The question of literary ownership followed. Considering the principle it involved, this was the most important of all the questions before the congress, and one that from the beginning had been the source of many heated discussions, both for and

against. Mr. A. Bataille of France and Mr. A. Osterrieth of Germany presented the following resolutions:—

1. It is desired that all newspaper articles, which are the product of mental labor (*qui constituent des oeuvres de l'esprit*), be protected as such without any conditions or restrictions. Yet there is reason for making a distinction between political articles and those of a different nature.

2. Still the right of quoting must be acknowledged as being necessary for the sake of public discussion.

3. The reprinting of articles containing information intended only for the press (*information de presse*) is prohibited, if said reprinting assumes the character of a dishonorable competition.

The division in charge objected strenuously to these resolutions. They wished to strike out clauses 1 and 2 and make the following addition to clause 3: The signature and source being given, is enough to show that no dishonorable competition is intended. The author has in every case the right to prohibit the reprinting of his articles, holding the publisher accountable.

This change was strongly advocated by Messrs. Branting and Humbert. The latter set forth his views with that warmth and fervor characteristic of Frenchmen, and he was often interrupted by shouts of assent and applause. Mr. Humbert thought that it would be a pleasure for an author to see his articles quoted, and that it was of importance, that they should be reprinted in other papers, so that thereby his opinions would be more widely spread. Moreover, it would not be right in this manner to suppress a number of the smaller papers, which occupied an important place in the work of spreading ideas, by thus preventing them from using articles taken from the larger journals. In fact, writers were not unsatisfied because their articles were reprinted. It was only those authors who never had the pleasure of seeing their articles quoted, that desired this protection which they did not need.

On the same day at 6 p. m. a dinner was given at Hasselbacken by the management of the Exposition, in honor of the congress. The crown prince presided. The speakers were the crown prince, Mr. Singer, the chief governor, Mr. Lauser and Mr. Julius Clareties. The feeling was of the very best kind.

About 9 o'clock p. m. the company dispersed in order to continue the festivities in "Old Stockholm." Even this old part

of the city called forth remarks of pleasure and admiration, and the festivities here were also very successful.

When Helgeandsholm's bridge had been crossed and the north gate had been entered, strains of Italian music conducted by Messrs. Andrén and Wawrinsky reached the ears of the guests. The other nations were also remembered by short selections which were understood and heartily applauded. Mr. Sven Scholander, accompanied by his lute, sang ballads in many different languages. At the court house an orchestra played Swedish melodies. Jódde, from Göljaryd, showed how well he could sing the songs of the country people. Outside of St. Gertrude's a band of acrobats entertained the company. At the Bollhus theater "Snalja" and other good things for the inner man were received. In fact, all the business men of "Old Stockholm" attended to their various duties with characteristic faithfulness. Various episodes took place. Magicians, knights and burghers of the 17th century mingled in the procession of modern peoples. Things became lively for a while, when a company of old farmers, dressed like knights of the 17th century, who were sitting around a table drinking ale, got into a previously arranged fight, and in the uproar which followed were seized by the ancient watchmen and conducted away through the old, narrow streets.

On Sunday a visit was made to the "Skans." All admired the remarkable beauty of this famous place. The pleasure of the day was enhanced by various kinds of music and other enjoyments which the place afforded.

The festivities of the Stockholm press took place at "Saltsjöbaden," on Sunday at 5 p. m. The weather was all that could be desired. The place was reached after a delightful trip by steamboat. In passing the mouth of the narrow sound Stäket, flowers were showered down upon the excursionists by the people assembled.

Among the many speeches made, that of Mr. de May of Belgium, delivered in almost perfect Swedish, attracted special attention.

C. O. Montan, editor of "Stockholm's Dagblad," made the address in behalf of the press of Stockholm. At 8 p. m. the company dispersed so as to be able to reach the grand festivities at the opera, which began at 9 o'clock p. m., and was for us Swedes an unusually lively play. Already the eagerness, not to say the confusion, which prevailed before the play began, when

all those who were unacquainted with the hall should find their seats, gave the place a new and interesting appearance.

The proceedings were continued on Monday, June 28, at 10 a. m. The following resolution was carried:—

Newspaper articles, which are the products of mental labor, as well as other like products, ought to be protected by laws which assure the author the right of ownership. Yet at our next congress it will be advisable to investigate how, for, and under what conditions the right of ownership can be applied, especially to political articles.

The reprinting of simple information for the press ought to be prohibited, when it assumes the character of dishonorable competition.

Thereupon Mr. Osterreith moved that the following resolution, formulated by Mr. Hildebrand, be accepted:

This congress expresses as its desire, that Sweden and all other lands that do not yet belong to "l'Union internationale pour la protection de la propriété littéraire et artistique" join in the Bern agreement as soon as possible. The motion was carried.

At 2 p. m. the congress assembled again in full numbers. The most important question in the order of business was the question concerning the establishment of an international bureau of correspondence. The division in charge had strengthened the measure in question, the purpose of which was to place every newspaper in such a position, that upon special occasions it could procure information directly, without sending a correspondent or being necessitated to depend upon uncertain sources. Mr. Torelli-Viollier, who launched the measure, spoke very warmly for its acceptance; but was opposed in a very forcible and eloquent speech made by Mr. Laugier, who pointed out the danger of said measure. The papers would be tempted to use it even in such cases as demanded a personal knowledge and a thorough grasp of facts, and such a bureau could easily rob the press of individual genius. Mr. Laugier was supported by Mr. Schulthess, who pointed that the telegraph bureaus performed just the functions that would belong to a central bureau of this kind. Mr. Fauché of Marseilles spoke in favor of the measure. He said that the congress ought to assist the smaller and less wealthy journals, which could not afford to have their own reporters in such cases. By such an arrangement these journals

would not be dependent upon the larger papers, as had hitherto been the case. After much discussion both for and against, the resolution was carried.

Messrs. de Sonza and de Beraza announced that the press of Brazil and Argentine Republic sought to be admitted to the association.

The delegates from Portugal, in behalf of their country, presented an invitation to the congress to meet at Lisbon next year. The invitation was unanimously accepted.

After much practical information had been given by various members, Editor Ernst Beckman tendered the thanks of the Swedish press to the members of the congress, because they had not permitted the long distance to deter them from attending, and proposed a four-fold Swedish hurra in honor of the fourth international congress of journalists. The hurras were given. The congress adjourned.

On the evening of the same day, the members of the congress and other invited guests went by steamboat to the Palace of Drottningholm. The festival given here by the King was a brilliant climax to the many festivals held in honor of the foreign newspaper men.

The band of the Svea Life-guards played a festive march in the vestibule, and the warriors of Charles XII. with drawn swords, immovable and silent as Egyptian priests, formed a guard of honor on the stairs. Tables groaning under the weight of the bountiful supper were placed in nearly every room of the lower floor, in the southern rooms as well as in the large gallery; and it was indeed a supper that could tempt the palate of the most fastidious person. After a while the King took the floor, and using the French language, made a speech which was often interrupted by shouts of applause.

The next in order after the supper was a promenade in the park which had been lighted up by means of torches and where coffee was served. Even here the King was seen conversing with his guests, and when he finally bade them farewell and departed, he was followed by hearty cheers and shouts of: "Long live the King."

The company now boarded the steamboats again and returned to the city. It was a trip that will never be forgotten by the foreign visitors.

In the twilight of the northern summer evening, richly illu-

minated villas appeared decorated with flags which assumed a very pleasing appearance, in the now red and now blue lights from the Bengal fires on the shores. Roars from canons and shouts of hurras on the shores accompanied the excursionists upon their trip.

During the following days the members of the congress made excursions to various parts of the country, for example, to Jönköping, Visby, Upsala, Dalarne, Sundsvall and Östersund.

The visit to Upsala was the most interesting. The visitors went first to Old Upsala, where each one drained his horn of mead on Frey's grave; then to the Cathedral, where the mighty organ pealed forth its tones; after this to the University building, where the rector himself made a speech, and the students showed that they could sing. At the castle the governor of the province invited them to breakfast. Among the participants appeared Christine Nilsson, who resides in Sweden for the summer, and who received much attention throughout the entire festival.

There were trips to Visby, Jönköping, Dalarne and Norrland. The latter trip was extended by some clear up to Gellivare. The Norrland excursion is the one we had in company.

Many excellent addresses were delivered by members of the congress. The one that provoked the most favorable comment and at the same time showing what the visitors thought of Sweden was delivered by the noted Frenchman, Jules Clareties at the dinner given the journalists by King Oscar at Drottningholm. It was as follows:—

THE ADDRESS OF JULES CLARETIES.

He said: Since His Majesty has had the kindness to grant me the word, I consider myself, at the same time that I am deeply moved, highly fortunate in being allowed the pleasure of giving utterance to the feelings of gratitude and respect, which animate the guests of Sweden. We have just witnessed wonderful scenes, where nature, art, and industry have conspired to astonish and transport us. But the most lasting impression, which we will carry home with us from this never-to-be-forgotten journey, is that which the press of all nations has experienced from the royal hospitality, which fills us with gratitude.

Yesterday, as we betook ourselves to Saltsjöbaden, we be-

held a most beautiful scene, one of those scenes, which would test the brush that produced "The Summer Night" and others among the superior productions of the Swedish School. On the calm and peaceful waters, blue as the heavens themselves, our boats glided on between the cliffs while the flags of all nations mingled their colors and gaily floated in the lovely breezes. Indeed, I found in this, our glorious, nay, almost fairy-like voyage, the interpretation of our dream: a united people, who progress toward a common ideal: peace and brotherhood. Truly this dream of philosophers and poets became for several hours a living reality. The two boats, which on the placid Scandinavian seas conveyed representatives of so many European nations, symbolized the united peoples of His Majesty, the King.

To-day, it is His Majesty himself who has invited us, and it is to him that the expressions of our thanks and our respect should be addressed. When we were children, we read the noble history of Charles XII. as a beautiful romance which Voltaire used to glorify after Henry IV. We have been transported, we, as France, by the artistic power of fascination and the knightly grace of Gustavus III., when he transferred to Sweden the pomp of Versailles and the pleasure of Trianons.

Modern history also has its heroes, and these are the progressive men of a people who lead nations which are intrusted to them, to light, liberty, and progress. This admirable work is that of His Majesty, King Oscar II., who for twenty-five long years, has labored with great success for higher education and for the lessening of poverty in Scandinavia.

The magnificent Exposition, which we have seen with our own eyes, is an evidence thereof. Everywhere the most powerful activity. Northern thought has touched a certain real depth in the problem of humanity and caused a disquiet which has also seized the Gallic mind. We have in Paris successively paid homage to Nordenskiöld and Nansen, who, while other peoples have moistened the soil of Africa with their blood, have, with danger to their lives, struggled onward toward the Midnight Sun and a peaceful conquest of the North Pole. We are with a King and people, both of whom are great because of their love for work and peace.

The inexhaustible mines of the North, which constitute Sweden's chief resource, can supply the whole world with iron. Gellivare's iron shall not be the iron of war, it belongs to the



THE EXPOSITION: OLD STOCKHOLM—CITY HALL AND BRAHE PALACE.



THE EXPOSITION: OLD STOCKHOLM—THE TOWER “THREE CROWNS.”

plow, to industry, and is the iron which sustains life and not destroys it. Northern soil, which produces metals, produces also harvests.

The consumption of rye, this rye, bright as the locks of its growers, the consumption of rye and wheat increases, while the consumption of alcohol decreases. Life in general is more quiet here than in any other place in the world. The spiritual life is stronger, deeper and more active. All citizens can read. All can write, and how could it be otherwise? The King, into whose hands their fate is intrusted, is like the queen, who in Stockholm extended hospitality to Renée Des Cartes, a king profound in talent and in thought. Both a poet and a sailor, he has sung of the sea, the broad sea, which he loves, and whose greatness and whose storms he has celebrated.

The Swedish Academy, which has literary contests such as we have, at one time awarded the prize for poetry to the author of "*Svenska flottans minnen*" without knowing to whom they were giving it. When the envelope, containing the competitor's name, was opened, it was found that the winner of the prize was the King, who, worthy to be ranked among his country's most prominent speakers and poets, received this reward and could entwine the green laurel, of which Roosand speaks, about the noble and ancient crown.

But His Majesty has yet a claim on us Frenchmen, and a greater one on our gratitude, and those among us who have admired the author of the "*Songs to the Sea*," know that the royal poet has a right to wear one of the insignias, before which all people bow, for they only recall the memory of goodness and sacrifice. One day in Nizza a man was about to perish in a runaway. The frantic horse plunged by like a tragic vision, meanwhile the air resounded with cries of anguish from the unfortunate driver. In a few moments the man would have been crushed to death on the pavement when a passer-by springs forward, throws his tall form against the wild animal, seizes the nostrils with a powerful hand, stops the horse, and saves the unfortunate man. His one desire, this passer-by, was to avoid the thanks and emotions of the crowd. But with us, as here, the King of Sweden-Norway is known and loved, and one sees the badge of the French colors on the breast of His Majesty Oscar II., because this is given to the brave man who has saved a human life.

The noble ruler reigns also over a people who are loyal, warm-hearted, sympathetic and strong. We shall never forget the cheers coming from the depths of their hearts. We shall never forget the stirring and soul-inspiring words of His Royal Highness, the Crown Prince. We shall carry with us to our native land the memory of a beautiful dream, short as the one of which Mauritz of Sachsen spoke, and, when, in a few months, the Scandinavian people shall celebrate the jubilee of His Majesty Oscar II.'s peaceful and illustrious reign, then it will behoove us, who have seen this magnificent display of art, of industry, of diligence, of prosperity, to announce what honor of this progress and of the intellectual and material development accrues to the King. And I, with all respect and reverence, in the name of the press, drink to the health of the liberal, just, great and fartherly monarch; in the name of literature, to the health of a King, at the same time a poet and an orator, who through his fascinating power could impress those whom he leads with his authority. And, in conclusion, allow me to say, with the recollection that it is one of the privileges of the French Academy to pay homage, which is given to virtue, with garlands, becoming to genius, I drink to the health of the King, who, to all the titles that he bears, has added the highest honor, the King, who wrote in deeds when he saved human life—the ruler who has best understood the duties of a King: to love his people and serve humanity!

All hail to His Majesty, the King of Sweden and Norway!"

The members of the excursion to Dalarne and Norrland became very enthusiastic over their trip. Will you allow me to quote what some of them said? It is as follows:—

"What shall I say of our flight to Dalecarlia, which ends to-day and which impresses me as being a dream? It is a reverie, an enchanting journey through the incredible. Oh, patriotism! Here alone can one properly apprehend it and feel its whole power and fascination. Yesterday, we visited an old church by the shores of a lake, whose waters seemed as clear and pure as the innocent eyes of the country's beautiful maidens. The organ was ready to receive us, to welcome us with its solemn hymns. As we entered, the organist sounded the deep and mellow tones of the organ, a chorus of boys and girls sang hymns, and Luther's anthem filled the room with sacred melody. We were but ten tourists in the church where six thousand people assemble

(by sea) from surrounding districts to attend divine service on Sunday, and, as I sat on a wooden bench, I thought of these simple souls, who gather here, build and live here among neighbors in their red-painted cottages. Suddenly the organist played a Dalecarlian song, a song which is sung by this honorable people in this free and happy country which never, never was conquered, and where Gustavus Adolphus, Charles XII. and Gustavus III., in sore straits, always found their most faithful defenders, their most law-abiding subjects, and their bravest soldiers.

We left the church and pursued our way deeper into the forest. Oh! how beautiful is the pure forest after a rain, with its green boughs, the balsamic fragrance of the grass, the flowers and the small bells of linnaea, which are so rare, so tender, and so fragrant! From path to path, we came through the dense wood to an entirely new tower, very high and built of pinetrees which rise above the forest. It was dedicated yesterday and in the tree is engraved the year, 1897. We went up and, from the height, we beheld a sea, a vast sea of verdure, which extended as far as eye could see and consisted of pines, over whose tops we now stood and which extended into infinity, as the waves of the sea. When we descended we found a whole village below. I noted down these impressions and surprises as we passed. It is necessary to return and remain for some time if one is to get an idea of Swedish hospitality. Is it necessary for me to paint the feelings I experienced when I at times saw the French flag floating almost alone beside the flag of Sweden? It also seemed to me that the red cottages, the white clouds, and the blue heavens, formed an immense tricolor which followed us constantly, and soothingly unfolded itself to us."

"Leksand is a beautiful, country-like borough, the center of a parish, containing ten thousand inhabitants, and embracing ten villages. On Sunday the people go to church in large, black, six to eight-oared boats, which in form resemble the gondolas of Venice. The holiday dress of the women consists of an apron, striped with bright colors, of which red, green and white were most prominent, a bodice and a cloth of red, green or blue, enveloping the white linen with short sleeves, a high cap of black, dotted cloth with a red tassel securely fastened on the blonde hair. Thus clad, they sit in the poop of the boat with their Bibles and hymn-books in their hands, talking and chatting

over diverse subjects. Before them sit the rowers, strong and powerful men, with locks, fair as the ripening grain of the fields, with blue eyes and countenances open and frank, wearing black felt hats, long coats which fall in wide, waving folds about their forms, red vests, knee breeches of yellow skins, white woolen stockings and strong hob-nailed shoes. Several of these boats could be seen on the lake as we arrived. It was a most pleasing sight.

The whole village is down at the bridge. The wagons await us. Leksand's aristocracy step into the wagons with us and we direct our way to the church, a large structure without style and yet picturesquely located in a verdant elm grove, just opposite the spot where the Dal river, which we cross over by means of a solid floating-bridge, empties out of the lake. By the side of the church stands the belfry, a tall and massive wooden structure built in Russian style of architecture, now entirely blackened by age.

As we entered the church, we heard the beautiful strains of Mendelssohn's "Wedding March." Thereupon the choir sang one of Luther's hymns. The beautiful harmony of the sacred melody re-echoed powerfully under the arch and in the twilight of this sacred place. An uncontrollable emotion seized us through contact with this sturdy and hearty people, who, in order to honor their strange guests, welcomed us at the foot of the altar in the house of God. After the singing of the hymn, the melodious tones of the organ could again be heard and the melody of Dalecarlian song burst forth from under the arch. Down there in the center of the chorus, with hat in hand, stands an old, yet vigorous man, a freeholder, in his native costume, singing the beloved song with a voice pregnant with emotion. The tears steal down his cheeks. This peasant is the executive director of the railroad company in whose care we were transported here and also of the company whose boats will convey us from one end of the Siljan lake to the other. The old man clasps our hands vigorously, and we, trembling with emotion, leave this sacred shrine where hundreds of men and women had invited us strangers, to commemorate with them in solemn prayer, their beautiful and illustrious Fatherland.

We again went aboard the boats and leave Leksand, saluted at our departure with shouts of hurrah by these great and noble people.

It is now evening, the clock strikes seven, and it is time to partake of dinner. It is served to us on deck. The sun, which yet shines on high from a heaven of azure, the waves, blue as the beautiful maidens' eyes, who hasten down to greet us from the strand, the appearance of the lake, which spreads its vast expanse between the pine forests, nay, also the reaction from the stirring scene we had just witnessed in Leksand; loosened our tongue's fetters. And there at the table we proposed enthusiastic toasts to free Dalecarlia and its people in the German, French, Hungarian, English, Swedish, Italian, Latin, Finnish and Dutch languages. We disembarked at Mora just as those of us who desired to speak in Homer's martial language were about to begin our remarks.

Mora! There is the whole community gathered in groups on the bridge to see and receive us. A choir, consisting of powerful young men, sing as we disembark. Shouts of hurrah echo and re-echo in the evening's clear air.

About a twenty minutes' drive from the hamlet lies Utme-land's monument, a simple chapel, shaded by large birch-trees. Here is the holy shrine of Dalecarlian patriotism. Here it is that Gustavus Vasa, during his struggles for the independence of Sweden four hundred years ago, hid himself for eight days crouched in a cellar, during the Danish persecution.

There is the cellar in the center of the monument; it has not been changed in the least. The whole population of Mora followed us on our pilgrimage. We station ourselves about the cellar door and one of us utters the following words: Said he, "We owe an especial testimony of veneration to the undimmed glory which fills this renowned spot, where a great nation's liberty first sprouted and where a powerful people's liberties first took root. It shows how will-power and the spirit of self-sacrifice alone can for ages found and shape traditions of patriotism and fidelity through generations."

The hour has come when we must resume our journey. It is almost ten o'clock and we have a voyage of twenty kilometers before we arrive at our night lodgings.

Night—that is hardly the right word. There is no night in this land. The sun has set but the whole heavens are lighted up with flames. One would almost think that they are the immense flames of a fire which roars in the enormous forests somewhere beneath the horizon. It is a sea of fire with reflections of

purple and gold of rare intensity and under this strange, shimmering cupola, rests the lake like a shining mass of pale gold in which the motion of the propeller leaves a wake of gleaming sparks, which dance a magic saraband on the floating surface.

This Northern evening is one of singular and impressive beauty. Its lasts for hours during a lingering, fading of colors, until a light, soft veil, mystic as a dream, sinks down over this grandeur, whose broad and calm contour melts away in the distant horizon and directs our enraptured glances upward to the infinite heaven. Again the light returns almost unnoticed and beams forth gently, this time silvered. The lake, white as molten lead, on whose surface are delineated large spots of pale gold, caused by immense rafts which the river's swift current shall carry to the sea, is ruffled by the morning breeze and remains like mother of pearl in the silver and rose-colored reflections. The wake leaves a furrow of silver in the waves of blue and on the shore the woods delineate black, pointed capes against the opal-colored blue of the heavens. It is the dawn of morning which appears, a dawning clear and pure as the looks of a child.

And, as we sit, there, astounded, admiring such magnificence, buried in a devotional contemplation of beauty, so serene and delightful during this summer night as clear as crystal, the young men, who had accompanied us from Mora and who had entertained us with their beautiful melancholy Dalecarlian songs, arose, took off their hats, and on the deck sang with power the prayer of Gustavus Adolphus before battle, which is no other than Luther's hymn: "A mighty fortress is our God." We all arose and those of us who were of Teutonic descent or of the Protestant religion recognized the beautiful song and joined our voices with those of the young Swedes.

What a solemn, blessed moment! Never shall they, who were on board forget this morning hour on the large Lake Siljan's silvery waves."

That was very well said, indeed. It gives joy to every Swedish heart.

Now I beg to introduce some very interesting and suggestive words, spoken by the chairman at the very opening of the congress in the Hall of the House of Nobles. They read as follows:

"We have as yet hardly done more than to indicate our wish and determination to exist. But our short past, nevertheless,

allows us already now to hope that the day shall come when we, in the social struggles which the twentieth century must fight, shall be able to exercise an influence in the world as the champions of liberty, justice and conservatism. Divided, as we have hitherto been, we have too often been compelled to act as mouthpieces for ideas and movements which have been originated and led by others. We shall now have the great honor of being the most powerful promoters of universal peace; an inevitable necessity for the happiness and advancement of the people."

Grand words! How different from some nonsense, uttered by Americans of high station even in this year of the Lord, 1897.

Now our steamer, although somewhat belated, has almost reached Sundsvall. The journalists and their manager, Editor Peterson, are all on deck. See that little steamer. It is headed for us. Yes, that is the welcome of the Press Club of Sundsvall to the journalists. The band plays, hats are lifted, greetings are exchanged. At the landing a great concourse of people had assembled, but no one had sense enough to raise a cheer for the newspaper visitors. The Daily, however, contained the following welcome:—

To The Strangers.

"It is with mingled feelings of joy and pride that we in this manner tender you our first greetings, as you this day set foot—the most of you very probably, for the first time—on the soil of 'Norrländ.' We do this so much more willingly from the fact that we recognize and appreciate your arrival as an evidence of the peaceful feelings and fraternal spirit existing between our people and yours.

Our nation has had the inestimable fortune of enjoying the blessings of peace, unbroken for more than eighty years, and we have, as you during your visit at our capital have had opportunity of noticing, made use of this peace, as well as possible, for both intellectual and material development.

For this advancement, we are indebted indirectly to the peaceful inclinations of your peoples and nations. We have received from you valuable gifts for our spiritual culture, for our art and literature, for our industry and trade, and, as far as we have been able, we have tried to requite these kindnesses.

In return for the ideas and knowledge, which your immortal

artists and authors, your scientists and artificers have given us, we have returned to you the products of our forests, ore from our mountains, and granite from our quarries. Presents received and reciprocated have cemented the feeling of friendship between us.

And, now, after the close of this meeting, as you go into the heart of Sweden to learn, through experience, of our people's habits and customs, of our country's condition and of her beautiful scenery, we bid you welcome, a hearty welcome to the land of iron and of forestry, to the wonderful dreamland of the midnight sun and to the glory of our northern light!

We hope that from this voyage you may carry home many pleasant memories and we assure you that we will always cherish the memory of your visit to us.

Knowing this, we bid you a sincere and hearty

Welcome."

We continue our trip for three hours to Hernösand, the capital of the diocese and province, the home of the bishop and governor, etc. Our boat was three hours late, but two dear friends stood at the landing in spite of it all to welcome us. Many thanks, dear brother and sister!





THE EXPOSITION : OLD STOCKHOLM—⁶⁵ THE GOLDEN WAFFLE. ⁷⁹

CHAPTER XIV.

"THE MEETING OF THE DIOCESE OF HERNÖSAND."

It was a beautiful afternoon in June, and seven years since my previous visit. Hernösand was like itself, but here as everywhere else were many signs of continued growth and improvement.

We were taken to the Episcopal residence at once, escorted by two members of the family. Our rooms were very pleasant and the thoughtfulness of loving hands was evidenced by many of the arrangements.

There is nothing greater than love, because there is nothing greater than God, and He is love. Oh, that this comprehensive, all-including commandment of the blessed New Testament era were more heeded in our own new and great world, whose chief temptation is selfishness, cold and unfeeling selfishness. Every touch of love, every token of true friendship is like a brilliant star upon the sky of night. God be blessed for them all. They originate with Him, they lead back to Him. In our "Swedish-home" they were so plentiful, so common, that our visit seemed but a prolonged dream.

The ministers of the diocese, the most extensive in Sweden, were assembled, not in annual session, but in a seventh-year session. The next previous meeting was held seven years earlier. I had the pleasure and privilege of being present and talking that time, also. Now the ministers and their ladies and other guests were enjoying a course dinner in the spacious rooms of the second story. The program or menu was half completed on our arrival, but the reverend bishop and his kind-hearted, sweet-tempered, hospitable wife came to our rooms and welcomed us so sincerely and heartily, that we can never forget it. The same was true of their children.

To me the bishop said: "Carl, you must come with me at once into the dining-room." I obeyed. In a moment I was in the midst of a couple of hundreds of distinguished guests. The bishop requested silence, and spoke a hearty welcome to all the "hospites" (special guests). In speaking of your humble servant, the host, who is of very small stature, said, with a kind, humorous smile on his beaming face: "And now I have the pleasure of welcoming and introducing my big relative from America, who has just arrived." I stood there, over six feet tall, and felt quite embarrassed for a moment. The bishop's smile was contagious: they all joined in it, and I did the same, and after the response by the senior "hospites," there were many hand-shakings and kind expressions on the part of my respected and dear brethren of seven years ago.

The dinner was served according to the fashion of a "Walking table." This is a most splendid and practical arrangement and merits being copied in our country. At one college and in one large Swedish community it has been used for several years, and with much satisfaction.

The eatables, knives, forks, etc., are placed on a large center table. According to age, station and the rules of prevailing etiquette the guests now helped themselves, after the blessing had been asked by the host. Then there are numerous small tables everywhere, and of these you and a couple of friends chose one, or you may prefer to eat standing, walking, chatting. At proper intervals the speech-making is sandwiched into the program according to the rules of an etiquette with which all guests present are supposed to be fully acquainted.

This custom and arrangement makes a big dinner a thing of pleasure instead of the opposite. It gives the charm of ease, liberty, and change to the guests. Time flies merrily on, and before you realize it, two or three hours have been consumed.

On the last day of this seventh-year session, the members of the convention, according to time-honored custom, invite the bishop and his family, together with the special guests present, to a dinner. The host or hosts are chosen from among the oldest and most honored members of the ministry. There were four hosts at the dinner next day, to which we were invited. Cards by the plates showed where every one was to be seated. The hosts and others gave the special guests all necessary information beforehand. Oh, how kind they were to us American Luth-

erans. The impression made by that fraternal courtesy and love will never be obliterated. My wife was assigned the place to the left of the bishop. My place was directly opposite the bishop, and to the right of the most honorable member in the ministerial family of the great diocese. This time we had no walking table.

I felt nervous; the bishop and one of the hosts had informed me that to-day I was expected to respond to a toast. Yes, I had done that before, many a time, but these surroundings were so new and novel, I had arrived so lately, and in all felt so insignificant as compared with all kindness and respect showered upon us.

My toast was: the Swedish-Lutheran woman, our mother and wife, our sister and daughter. It was a splendid subject. It helped me, warmed me, saved me.

But it is time that I should tell you something of the convention itself. Here is the program:

June 30th.

7:45 a. m. The members assembled in the rooms of the convention.

8:00 a. m. Full morning service in the Cathedral. Sermon by the Rev. Dean P. O. Grape of Neder Tornea.

11:30 a. m. The bishop opens the convention and reads a paper upon the subject: "The conditions for the effects of Holy Baptism as a means of grace."

After the reading of this paper, there will be a discussion, based upon the essay or thesis of the president of the meeting, the Rev. L. U. F. Oberg of Vännäs, upon the subject: "Christ as High Priest, according to the Hebrews," the discussion will be continued until 2:30 p. m.

6:00 p. m. The orator of the session, Prof. G. F. T. Törnvall, Ph. D., will speak upon the subject: "Faith and Knowledge."

July 1st.

8:00 a. m. Morning service in the Cathedral. Sermon by the Rev. Dean A. H. Sandström of Bygdea.

11:30-2:30. The discussion of yesterday continued and concluded. The bishop will read the first part of his official report. If time permits the motions of the Executive Committee will be discussed.

6:00 p. m. Memorial address by the Rev. K. L. Ostman of Säbra.

July 2nd.

8:00 a. m. Morning service in the Cathedral. Sermon by Rev. O. K. Hellsen of Selanger.

11:30-2:30. Conclusion of the official report of the bishop. Discussion of the motions of the Executive Committee.

6:00 p. m. Continuation of the above discussion. Conclusion.

We heard good reports of the apologetic lecture on Faith and Knowledge on the first evening by Professor and Doctor Törn-vall. You will all be interested in reading it. We will give you a synopsis of it. The doctor said in substance:—

"It is an old subject, but one which has at all times possessed an unusual interest, not least in our own time, and it is of the highest importance to our whole race as well as to the individual, to obtain a clear conception of its meaning. The questions touch man's most vital interests and, with all reason, it can be said that on these two, faith and knowledge, depends the possibility of our race to reach perfection. Therefore, it is of the utmost importance that each one obtains his proper position and that he stands in the proper relation to others." The speaker did not pretend to present new and original speculations, nor did he claim that he would exhaust the subject. He wished rather to give clearness in a practical manner to separate pertinent questions and take into consideration the substance, means, certainty and meaning of Christian faith and general human knowledge.

"What is faith in the Christian meaning?" The speaker confined himself to the answer found in the epistle to the Hebrews: "Faith is the substance of things hoped for, the evidence of things not seen." In these words both the theoretical and the practical side of faith is given. In a practical sense, faith is out of the jurisdiction of knowledge, but theoretically it is united with it. Faith is a union or communion of the heart with God, and a comprehension of things not seen. Man belongs not only to the visible world, but also to the invisible. In spite of persevering attempts no one could escape the impression exercised by the invisible world.

The substance and object of Christian faith is God, and He, whom He sent, Jesus Christ, and with Him the revelation of the being of God, Christ also solved the practical necessity of reconciling us with God.

Man will never arrive at true faith through the work of reason and scientific efforts. "Blessed are they that have not seen

and yet have believed." Faith is not a certainty to be won by investigation, but an affair of the heart, a free devotional love for God. As soon as faith is made exclusively an affair of the understanding, love dies in ashes. It was thus with the scholasticism of Mediaeval ages; it will be thus with some of the strict orthodoxy of modern times.

Personal experience is the only way to faith, although a certain theoretical knowledge is presupposed. The question of faith's assurance depends on its beginning. It comes through the inner consciousness. Christ was certain of his sending, likewise the apostles; Luther was certain of his faith and was influenced thereby to found a church which believed in the possibility of faith assurance. This subjective side in the increase of faith, this feeling of certainty, is separated from the mystic, romantic tendency which occasionally reveals itself. A strong subjective tendency is found in the Lutheran church relative to the assurance of faith and the freedom of conscience, but this tendency may be accompanied by grave dangers, as our times have shown.

In order to come into proper relationship with Christ, I must know something about Him as an historical person; that is the objective side of faith. Here exists a union between faith and knowledge so that the latter becomes the foundation for the development of the former. The inner experience is not alone of importance to the assurance of faith, but also a clear conception and retention of its substance. For this reason, confessions of faith had been formulated.

The speaker then came to a consideration of the second division of his subject, knowledge, and touched upon its nature, substance, means, and certainty. Knowledge is the understanding of something, but with the pretension that it comprehends its object with general validity. Knowledge could occupy itself with the visible world; empirical knowledge, supported by experiment; it could occupy itself with the invisible: rational knowledge which deduces its substance from the conclusions of reason. But knowledge is limited both in extension and intension, moreover it is abstract in opposition to our visible perceptions, so that it loses in inner wealth as it gains in outer compass. Knowledge is still man's mark of nobility, even though it is only one side of our spiritual life, and it would be hazardous to tear the work of the intellect away from that of the heart, the conscience, and the

will. Thereby man would be led upon by-paths and have his inner life destroyed. Knowledge has had its time of being over-rated, as during the period of "Enlightenment," but also later when it led to the worship of self. If left to itself, knowledge would lead to a separation from God. Conscience must be the original point of union between man and God.

The history of philosophy shows great failure, when, after the expiration of thousands of years, it must be said, that all efforts are in vain, from the fact that knowledge has a limit beyond which it cannot pass. In our time the empirical investigation claims to sit in the place of honor. It comes in contact, if not in conflict with the Christian faith. The natural province of faith is certainly the supernatural world, but it may also have as its object the visible, so that knowledge and faith come in touch with each other. But faith and knowledge have different aims which causes a seeming opposition. Faith wishes to satisfy our spiritual needs, empirical knowledge, the desires of sense. As far as the advancement of the world is concerned, empirical knowledge can settle nothing concerning being itself, but very much concerning the world's development, changes, etc.

Faith and knowledge differ not only in degree, so that faith would be considered uncertain, while knowledge would be plain and incontrovertible, and therefore the supplement of faith. Faith is not only a theoretical position and belief, but it is a living communion with God. True men of science have also been believers and have acknowledged, that knowledge recurs to premises which themselves cannot be proven. But every age of great inventions and discoveries has been accompanied by a contempt of faith; so also in our time, which has taken such giant strides with respect to the conquering of the powers of nature. From this has followed over-estimation and pride, accompanying the old question: "Who is Christ, whose voice I shall hear?"

Our age is in a special sense an age of unbelief. The blame lies not alone with the men of knowledge, but also with the men of faith, who have made a mistake in not properly respecting science, even when it has been in the right. May science not be refused to produce as many results as it, on its own premises, will find possible? The seeming antagonism between faith and knowledge depends on the fact that their bounds are not discerned.

What portion should the defenders of faith occupy in this

struggle? They must not stand by indifferent, when opposition is to be met in part from without and in part from within. First of all, their own faith should be revealed in their lives, so that the truth, in which they believe, becomes a reality. It was not the arguments of the first Christians, but it was their lives that seized and converted their persecutors. Now one often hears of faith, but less often sees it.

The speaker continued concerning the necessity of humility in the believer, and how he should try to convert opponents. One often heard such men say that they would willingly embrace the faith of Christianity if their reason did not make such objections. This excuse leads one astray, for it is not the understanding, but the will which decides in such a case. Knowledge ends where the province of faith begins. The obstacles to faith are not of a theoretical, but of a practical nature. Heathendom began not with a theoretical, but a practical deviation from God, modern heathens do likewise.

In conclusion, it was maintained, that there is much in which neither faith nor knowledge, but alone a contemplation of eternity can give clearness.

The official seven-year report of the bishop was a very interesting document. It was listened to with wrapt attention.

Americans in general will no doubt be interested in looking over a synopsis of the report. It will help to give us a correct idea of church and religious conditions in more than one-half of the area of Sweden. The kind reader will bear in mind that this document speaks of the population in Norrland as a whole, and not only of that part of the people, which we in America would call "religious." The bishop's report, condensed, was as follows:—

The Bishop's Official Report.

In the first place a report was given concerning the condition of the congregations belonging to the diocese of Hernösand. At the last meeting, the bishop had pointed out two difficulties with which he had to contend: (1) the extensiveness of the diocese, which made it hard to express any general judgment over the whole of it; (2) that he as a newcomer did not yet have much experience as to the condition of the diocese. The first difficulty still remained, because all attempts to have the diocese divided had been unsuccessful. Therefore a difference must be made between different parts of the diocese. The second diffi-

culty had been diminished; as he had gained more knowledge, but the extensiveness of the diocese made this knowledge incomplete, and therefore it must be augmented by the reports that had been sent in.

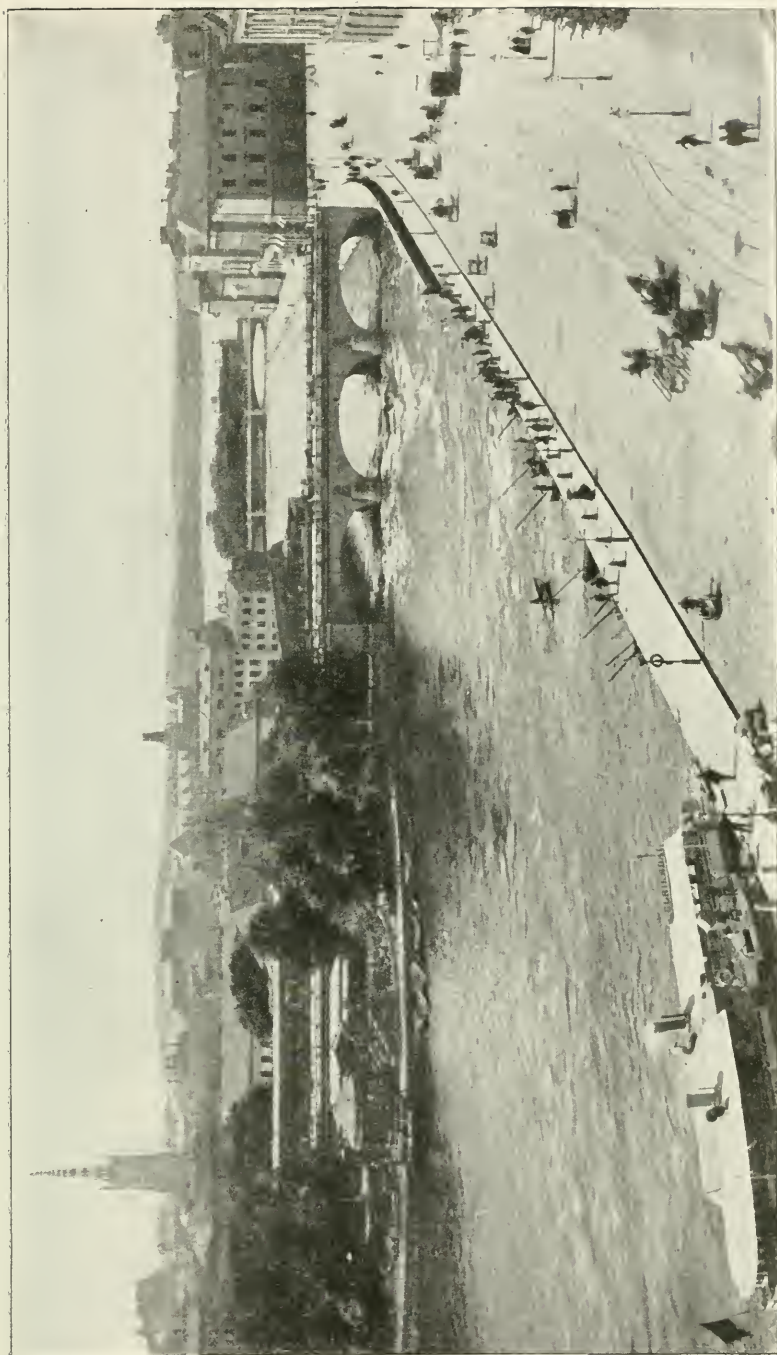
— The ministerial work of the church, the means for performing the same, in the first place the ministry. Here this question ought to be answered: Is the present force strong enough for the ministerial work of the diocese, or in other words, have we enough of pastors? There was not a superabundance of pastors, nor yet any felt want of them, as during the last few years a greater number of the young men of the diocese had chosen the ministerial calling, than had been the case in former years. Besides this about twenty candidates for the ministry from other diocese had, since the last synod, joined the diocese of Hernösand. Still the consistory could have made use of more, and it was requested that each one should do his part, that talented young men might pursue the study of theology and receive financial aid for this purpose.

In another sense it could also be said that the diocese suffered from a manifest and felt want of pastors. Many parts of the diocese receive too little attention, as the population is scattered over such a large area (the diocese of Hernösand is larger than all the others combined). So little attention has been paid to this requirement that now no other diocese has so large a population in proportion to the number of pastors. Each resident pastor has the care of 3,000 souls scattered over a territory of 68 square miles. To be sure, a part of this territory consists of barren mountain regions, but nevertheless even in these places, dwellings are found here and there. In looking over the different congregations, it is found that in 57 of 113 pastorates at least one new pastor is necessary, if the spiritual need shall be properly cared for. There is not a congregation in the whole diocese where the ministerial force can be reduced. Here is a crying need that becomes greater with the rapidly increasing population. Seven years ago the number of inhabitants was 526,000, but now it reaches 578,711, an increase of 50,000.

What shall be done? (1) We and our congregations ought to pray earnestly that the Lord may send reapers for the abundant harvest; (2) we ought to make the need of bettering this condition known as widely as possible and do something for it;



STOCKHOLM MONUMENTS : 1. CHARLES XII. 2. CHARLES XIII.
3. MOLIN'S FOUNTAIN. 4. GUSTAVUS VASA. 5. EARL BIRGER.



STOCKHOLM : THE KIDDAHOLM'S CHURCH, THE STREAM-PARTERRE, NORTH BRIDGE AND STRÖMSBORE.

(3) we should try to obtain aid from the public funds, for the purpose of paying more pastors.

Church councils. The significance of this institution depended upon its composition and work. Only in a few congregations was there any complaint as to the fitness of those elected to the church councils. In very many congregations wise selections had been made. The work of the church councils was different in different regions; in some places it was not carried on in the proper manner; in other regions it treated economic questions, but in many congregations the church councils went farther and was of great assistance to the ministry. As a proof of this several reports were read.

As to the question whether and in what manner other laymen assist the pastor in his work, the answers showed that in several congregations the ministers were strongly supported by the laymen and to a certain extent assisted by them in the performance of certain duties, as visiting the sick and taking part in devotional meetings, even societies existed that together with the pastor performed works of charity, a few men who assisted in such work were also found among the employers of labor.

Regarding the different kinds of work we shall first speak of the divine services. Public worship has been conducted everywhere, Lapland not excepted. Still a few congregations, especially in Jämtland, could not have services every Sunday on account of a lack of pastors. Storsjö congregation suffered the most, having only four services each year. During the Lenten season sermons upon the sufferings and death of Christ have been preached, except in a few Finnish congregations, sometimes on Sundays and sometimes during the week. Mission sermons are often preached in various parts of the diocese, Bible studies are conducted, sometimes in the churches, but mostly in the houses. Other week services are of rare occurrence. It would be desirable if all the meetings were held in the churches.

Communion services. There is a great difference in the number of times the several churches have partaken of the Lord's Supper each year. Of two parishes in northern Angermanland, having an equal population, the one had communion 6, the other 12, times a year; in Sorsele communion services have been held 13 to 14 times yearly. No exact average can be given, but 6 times a year in a parish of 6,000 inhabitants is conceded to be less than the average.

The examination for communion is not observed as generally as hitherto, not being required by law any more, still it had its significance, as being more personal than the general confession.

Catechisations, which are ordained by law, have been held everywhere except in two city congregations and a few churches in the country. In many places they are regarded as festivals.

Pastoral visits to the sick. These are common in West Bothnia and Angermanland, and are becoming more frequent in other places. Towards the south they are less numerous; this is also the case among the Finnish congregations. The pastor should visit the sick without being asked to do so.

Ministerial ceremonies were often performed in the houses although the church is the proper place. In Angermanland and Jämtland baptism is usually administered in the churches, in about 30 congregations this ceremony is performed outside of the church. In some places marriages never take place in the church, in others always in the church. In most cases the marriage ceremony is performed in the parsonage or at the home and this, strange to say, is even true of the otherwise church-loving Angermanland. A certain bashfulness seems to be the cause of this, something very surprising, as a marriage ceremony is nothing to be bashful about, if no other reasons are to be found. Churchings took place sometimes in the church, sometimes out of it. In some regions, for example in Stöde and Njurundan in Medelpad this ceremony is omitted altogether. Baptism, marriage and churchings ought to take place in the church. The principal result would be, that the churches would learn to understand that these ceremonies belonged to the congregations, and the people would receive edification therefrom.

Catechumenical instructions. In this the northern and southern part of the diocese differed very much. It is true that there had been an improvement in West Bothnia and North Bothnia, but the time spent in instructing has been too brief, especially where education is lacking. 59 days is about the average time in Angermanland and Jämtland. A longer time than this has often been objected to by the parents, who do not wish to spare their children for so long a time and pay for their board and lodging.

Church discipline. It is often complained that there is a lack of discipline in the Swedish church. The spirit of the times seems to be against it, and the lax laws do their part. Still

discipline is not a thing of the past, at least not in this diocese. Pastors and members of the church councils often interfere with warnings and exhortations. The offences where interposition must be made are chiefly, neglect in the bringing up of children, discord in wedlock, unchastity, concubinage and drunkenness. It is the duty of the pastor to warn those who lead immoral lives to refrain from partaking of the Lord's Supper. If the means that are accessible are employed, church discipline may be exercised even in these days. The poorest way is to do nothing.

The spiritual condition of the church members. Here their attitude towards the means of grace was considered, first the word. Reverence for and the use of the word of God differs very much in the various parts of the diocese. Some reports state that the scriptures are read diligently and held in reverence, other reports state the opposite. No general judgment can be pronounced, but it is certain that the word of God is revered and read more and more.

From most parts of the diocese, there is a complaint that the word is heard more than read, especially among the Finnish congregations, where not all can read and a lack of books prevail. In certain parts of Jämtland the reading of the Word of God has been laid aside and newspapers are read instead, and those not of the best kind.

The use of edifying books varies. The church-going people read Luther, Arndt, Scriver, Rosenius, Fjellstedt, some Nohrborg, Ahlberg, Melin and other authors. Luther is read most in West Bothnia, but also the songs of Zion and the old hymn book. Those who entertain more liberal religious views read Waldenström's and Ekman's writings. The distribution of books throughout the diocese is very large, but poorer books and newspapers enter with the good. Means have been provided for the dissemination of suitable literature. The National Bible Society assists many congregations in purchasing Bibles. The New Testament has been translated into the language of Lapland, the new church manual into Finnish, besides this a new hymn book and prayer book are in preparation.

Family worship. The reports of the pastors are not satisfactory respecting this. Family worship is unusual even where the father and mother use the word of God. Especially is this true among the Finns, less so in Angermanland and West Both-

nia. One condition necessary for the promotion of this custom is that the pastor has family worship himself.

Baptism. As a rule all the children are baptized. Of course the children of the Baptists must be excepted. In Medelpad it often happens that baptism is withheld from the children. Private baptisms are more common in the northern provinces than in the southern. Out of 134 children in Jörn 100 had received private baptism. This is explained by the long distances, but the pastor ought to try to reduce the number of private baptisms as much as possible. In Tornea private baptism was administered with much negligence. Private baptisms were generally confirmed in the church, but was seldom administered unless by necessity except among the Separatists in West Bothnia, in Jämtland only in three congregations, in Angermanland in a few, in Medelpad somewhat oftener.

The Lord's Supper. At the last synod there was a complaint of a constantly increasing neglect in the use of the Lord's Supper. According to the reports there is probably some improvement. When the communion is slighted the pastor has a delicate task before him. On the one hand he must not permit its abuse, on the other hand he must be careful not to refuse those who eagerly long to partake of it. Many let their first communion be their last.

The church attendance. In this Angermanland stands first. The churches are well attended. In the two upper provinces the attendance varies. In Medelpad the attendance has increased, but it could be better in these provinces. In Jämtland some churches are well attended, others not so. The causes are separatism and indifference, the long distances and cold winters. In West Bothnia services are sometimes held in the hamlets.

Observance of the Sabbath. As a rule no work is done on the Sabbath. This is true of the whole diocese. Still the day is not always observed in the proper manner. It is often used for concluding bargains and in traveling, especially in the upper parts of the diocese. In the southeastern part excursions are often made. The societies are to blame for this. Against these there is not much to be said, even if dangers can arise through the neglect of divine worship. This may happen if the excursions are made to the churches or in the afternoons. On Sunday and the evening before, pleasure parties are often held, at which vice do not infrequently occur.

The interest for missions is seen by the well attended mission-meetings and the money given. The movement is strongest in Angermanland, weakest in North Bothnia, but there are comparatively few churches where there is no interest for missions. The most work is done for foreign missions, but home missions are not forgotten. In supporting our evangelical organizations at home, we ought not to forget that the Swedish church also has its missions that need support.

Revivals. Concerning such many comforting reports have been handed in. In about 40 churches of the diocese many have been roused from their spiritual sleep. Many of these are young people. This is a proof of the Spirit's work in our congregations. The results of these revivals have been good in many respects. In some cases the work of the Separatists has been the cause of the revivals, but at least in one church in Jämtland they have been carried on in orthodox lines.

Religious work by the laymen is carried on in nearly all the churches, and can be divided into two classes: the work that was in accordance with our churches and aided our pastors, and the separatistic movements which were more or less hostile towards our church. The former kind of work was a result of our home association and our mission-societies among whose pastors there were many school-teachers. This work by the laymen is found least in the Finnish provinces and in the southern parts of the regions inhabited by the Lapps, most in Angermanland, West Bothnia and parts of Jämtland. The pastors praised this work. In many places they complained that there were not enough such laymen and wished there were more. According to the conception of the bishop, this work was not always justifiable, but in this diocese it formed a necessary aid to the work of the ministry, although it was accompanied with dangers to the lay-preachers themselves, when, instead of supporting the pastors they thought themselves sufficient for the work, and were tempted to be proud, as they were welcomed everywhere but remained at no place long enough to be criticised, and were also tempted to preach without the necessary preparation. The lay preachers did not always have the power of withstanding these temptations. Those who labored within smaller circles where they dwelt were less exposed to these dangers. It was desirable they and the societies which sent them out should stand in closer relation to the ministry.

Those preachers and colporteurs who did not connect themselves with the church were: Laestadians, Baptists, the preachers of the "Swedish Missionary Alliance," the "Holy Alliance," the Salvation Army and others. These unorthodox sects labored most in Medelpad, then in Herjeadalen and parts of Jämtland, least in the province of West Bothnia and Swedish North Bothnia. Their moderation was praised by some congregations, but in others they had tried to make proselytes. One weakness and concession of the pastors showed itself in that they had permitted them to use the school-houses to hold meetings in, something very unbecoming, as the results of the work of these unorthodox lay-preachers made itself manifest in party movements and church dissensions.

Party organizations and separatism. The former arose when the church members began to convene in certain special groups, yet without parting from the rules and ordinances of the church. Separatism took place when they severed their relations with the church, chiefly on account of the means of grace. To the former belonged the old-time Lutherans in West Bothnia. The party of Forslund, the school-master of Dorothea, was not widely spread. A great field was occupied by the Laestadian movement, which originated in the Finnish-speaking congregations, whence it spread to Upper and Lower Kalix. The opinions of the Laestadian movement varied, for they held different views in different places. It separated most from the church in the confession of faith and absolution. Old-time Lutherans were found along the coast of West Bothnia and in two congregations of Jämtland; their headquarters were the congregations of Pitea, Elfsbyn, Lower and Upper Kalix. At no place does this movement prosper. The Bodellists form a branch of the sect. They have no connection with the clergy, except at the customary public examinations, when they usually are present at the disputations. Annites were found only in four congregations of Angermanland and in one congregation of West Bothnia; they were most numerous in Arnäs, having 45 congregations.

Among the later Separatists are the Baptists, spread in Angermanland and West Bothnia, less in South Lapland, more in North Bothnia, also in the greater part of Jämtland and over the whole of Medelpad. Sundsvall numbered over 300 members, their number in the whole diocese is estimated at a little more than 3,700, thus considerably smaller than in 1890, when

they were supposed to be about 4,500. From the official report appears, that the Baptists no longer increase. Most of the Baptists remain lawfully in that denomination, to which they belong, and stick to their old habits of fishing in muddy water. Hand in hand with the Baptists we have the Separatists, having no written confession of faith, the Freereligious, the Adherents of Waldenström and others, whose center is "the Swedish Missionary Association." In Angermanland they are less numerous than the Baptists, likewise in Jämtland; in West Bothnia they outnumber the Baptists, in South Lapland very few are found of either sect, in North Bothnia and Medelpad they are about equally strong. It is difficult to give the correct number; according to probable estimation in 1890, they did not at that time exceed 2,500, now they approach probably 3,000. Their success is, however, not as great as they themselves claim. Reports from several places bear witness to this fact. Their mood of action is different; in some places despitful, in others more calm and peaceable.

There are but few Methodists. In the whole diocese only 262 of that denomination are found, in Angermanland only 2, in West Bothnia none, in Medelpad they are most numerous. In the entire diocese are only 17 Mormons. The Plymouth Brethren are stronger, and stand in direct opposition to the church, but are found only in 4 congregations, numbering in all a hundred members, of whom, strange to say, 78 live in the city where the bishop resides. The number of Salvation Army soldiers is undecided. In Medelpad are found a few Adventists and Leeanians.

General view of Separatism. In a great many congregations not a single Separatist can be found. In Angermanland this is the case in 15 congregations, in the province of West Bothnia in 14, in North Bothnia in 18, in Jämtland in 27 congregations.

Of the whole population, 278,700 people, not fully 5,000 are Separatists. We can report not only a stagnation among them, but also a return, sometimes to the mother church, but sometimes also to unbelief.

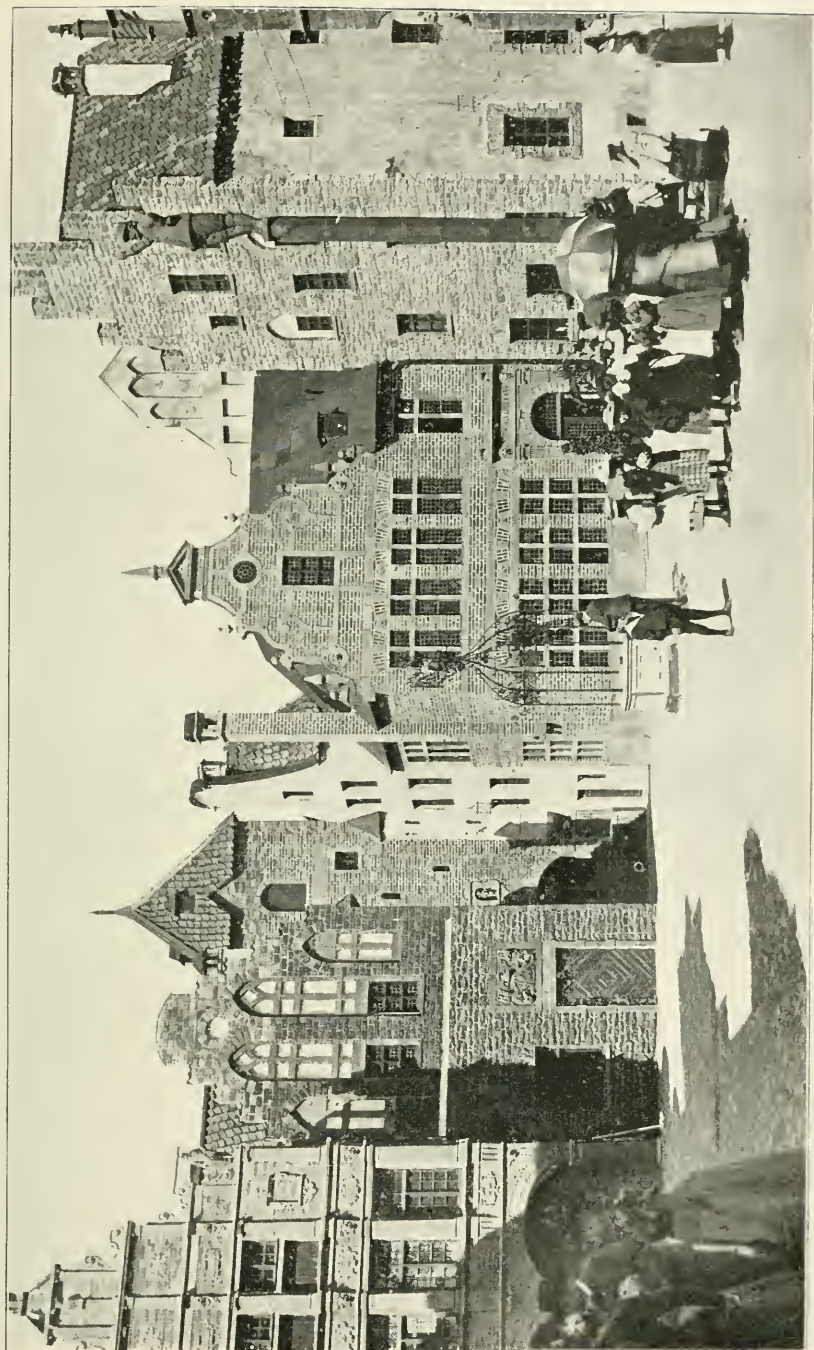
A danger, similar to that of Separation, is the refined rationalism, uncommon in Angermanland, North and West Bothnia, more prevailing in Medelpad, and common in Jämtland and Härjeadalen. Sometimes the effects are shown by an indifference to the church, which often passes over to gross materialism. It is disseminated among some educated, but chiefly among the

day-laborers. Obnoxious newspapers spread the seed of unbelief, and perform secretly a work of destruction, greater than it now appears. Agitators from other places have not been wanting.

Thus in "Malmberget" 70 members have been gained for the Utilitarian Society. The temperance work has sometimes served as a gate to unbelief. In one congregation several of the Good Templars had deserted their order, to organize a new one, where faith in God should not be necessary.

The moral condition in the congregations. A few congregations were found almost perfect in this respect; within others rudeness and moral degradation prevailed. Only a few general statements could be made. (1) In several parts of the diocese a decided advancement in morals has been made; (2) violent crimes are less common in this diocese; (3) the constant residents have proven themselves more satisfactory in moral respect, than the floating population.

The following violations against morals have been noticed: Smuggling on the Finnish frontier, the stealing of reindeer, unlawful hunting and depredations of forests in the northern parts of the diocese, profanity, running saloons without license in North Bothnia and Lapland, partly in Medelpad and in the southern part of Jämtland. Drunkenness, the national vice, and unchastity were the most prevalent vices. Drunkenness has greatly decreased in most of the congregations of Angermanland, it was worse in West Bothnia, many evils existed in North Bothnia. In Medelpad one worked with success for the temperance cause, the same was true in Jämtland, with the exception of two or three places. It could be said, that drunkenness, on the average, had decreased within the diocese. The causes for this were to be found partly in the noble efforts of the clergy, partly in the education, given through a developed school-system, in the general religious spirit, and in temperance societies, as the Blue-Ribbon Society, and the Good Templars. Of the former no complaints were heard, concerning the latter different opinions were held, in some places they were praised, in others censured. The temptation of neglecting one side of morality, for the sake of upholding another was near at hand. The many secret performances of the Good Templars often resulted in oppositions from the side of the clergy. It is to be desired, that strong measures be taken against whisky-selling and beer-drinking.



THE EXPOSITION : OLD STOCKHOLM — MAIN SQUARE.



Unchastity had not decreased. The number of illegitimate children varied in different congregations. As extremes were mentioned Norderön, where in 12 years no illegitimate child had been born, and the large parish of Löfanger, where no illegitimate children were born during the last two years. In Jörn during the last 7 years, the unlawfully begotten were only 1½ per cent, in Norrsjö still less, while in Holm, Medelpad, the number constituted 25 per cent of all children born, and in Storsjö, Jämtland, nearly 33 per cent. In West Bothnia and North Bothnia immorality had not gained such a strong foothold, but Medelpad, the greater part of Jämtland and Hälsjedalen were the most corrupted, where 20 per cent of all the children were born out of wedlock. In many congregations chaste brides were something unusual. The causes of this unchastity? The masses of laborers, roaming about, the nightly meetings of different societies, and before everything else, the custom of staying out at night, which though on the decline, still prevailed, except in two congregations of Angermanland and in the Finnish regions. Measures for counteracting this vice? Several societies have been organized for this purpose, as young men's and young women's Christian Associations, singing societies, debating societies and others. Still very little will be gained, unless the home exert a more beneficial influence, than hitherto. In this respect the official reports were greatly disappointing. The examples set at home were often of the poorest kind, the discipline still worse. Disobedience of children and servants seemed to increase.

At last was mentioned the influence of separatism on morality. For the Separatists especially protested against the immorality within the church. To what standard then had they raised morality among themselves? Opinions were different from different places. Some testified that separatism had done a great deal for the work against morality, others that it had done neither good nor harm, still others, that it exerted a bad influence upon morality. The morality of the old-time Lutherans and of the Separatists left much to be desired. Greater corruption prevailed among the Baptists than among the freereligious. Separatism had, briefly said, faults in moral respects, as well as religious and denominational faults.

The educational system had been a success almost everywhere through the establishments of schools, and the employing of

new teachers. In Nordmaling, 16 new school-houses had been erected since 1890, and two rebuilt. In the Finnish parishes 22 schools for instruction of the Swedish language had been established. Preparations were made for establishing several Laplandish schools. Popular education ranked high in some parts of Jämtland, and in certain lumber regions.

But in the diocese at large much remains to be done in regard to education. The poverty of the scattered population makes it difficult for them to get teachers. The population of the conservative West Bothnia does not always appreciate the blessings of schools. Smaller public schools are an unsatisfactory substitute, for the ordinary, ambulatory schools offer great inconveniences.

In 18 congregations of the diocese a large number of children have not been able to receive instruction, and the same happened in Arjeplog to more than one-fourth of the entire number of children. The attitude of the parents to the schools is often good, and it seems to be more and more so. But often the necessity of the education of children is not perceived. The school-board often omit to visit the schools; this refers chiefly to the Finnish congregations.

Sunday-schools were common, except in the Finnish districts. Some were kept by Separatists, and nothing could be said against that, as long as the children were not enticed away from church. About 100 Lutheran Sunday-schools were to be found.

In order to raise the standard of popular education, public libraries were established, which formerly were frequently made use of. Newspaper reading had now taken their place. The ministers ought to take special care of these libraries and provide good reading.

Since the year 1890 city churches had been built in Lulea, Umea and Sundsvall, and chapels in several country congregations. Extensive repairs had been made in the cathedral of Hernösand, and in many other places. Great interest was taken in keeping the churches in good order. Yet there remains much to be done. Many churches ought to be enlarged or rebuilt, among which: Ullanger, Anundsjö, Nordmaling, Norsjö, Arvidsjaur, Pitea City, Östersund and others.

New churches ought to be erected in: Bjärta at Sandö, Ramsele, Anundsjö, Chapels in Själevad, Nordingra, Säfvar,

Vännäs, Skelleftea (two new churches) Byske, Norsjö, Jörn, Bjurträsk, Arvidsjaur, Arjeplog, Pitea country congregation Lulea, Ranea, Pajala, Lycksele, Fredrika, Sorsele, Asele, Torp, Borgsjö, Ström, Hotagen, Frostviken and Stugun.

The graveyards had been enlarged and improved. They had not all been sufficiently taken care of, and planting of trees was wanting, especially in Finnish districts.

During a period of the last seven years large donations had been made, to the church, for the promotion of morality and for educational purposes. The bishop read a long list of these donations. Great willingness to give had always been noticed.

This description of the conditions of our diocese showed, said the bishop, both shadows and sunshine, but on the whole the condition had, as he mentioned in his address of welcome, not grown worse, but was decidedly better than what could be excepted with the insufficient means at hand.

The views of the bishop on Baptism are of much interest to every church member and student of church history and symbolics. The Lutheran Church believes in infant baptism. All Lutherans in Sweden and everywhere stand united on that principle. The minister is the person and the ministry the office through which Baptism is to be administered. In Norrland there are parts where the people live a great distance from the nearest pastor, and so in cases of necessity administer baptism by the agency of laymen. In many places in Sweden there are Separatists who, because of enmity to the order prescribed by the church, administer baptism through the agency of laymen. Are those by-baptisms to be recognized by the church? Bishop Johansson says: "They must be." Bishop Ullman says: "They should not be recognized." A test case has been decided by the highest authorities in favor of the Hernösand bishop. From the point of view of true Lutheranism and the Word of God, Bishop Johansson is clearly in the right. Bishop Ullman can certainly not rest his case on anything but church policy. Such extremes of high-churchliness cannot bear good fruits. The state church will never be benefited by any radical measures against her few opponents, especially when not founded upon the doctrines and usages of the Reformers. Let the state church remain Lutheran and beware of any Romanistic tendencies. On the other hand, let the Separatists cool down and realize their own superficiality and onesidedness. Many of them are doing so already.

But I will let you hear Bishop Johansson himself, in translation from the newspaper report. The following are his views:—

• The bishop's discourse concerning the conditions for the efficacy of baptism as a means of grace, now followed. Baptism was considered in part from a subjective point of view:—the condition of the one to be baptized—in part from an objective point of view:—the act of baptism itself. With respect to the former, it was held that baptism presupposed a desire for the grace which is communicated through baptism. If baptism could communicate grace without this condition, then it must act impersonally. Desire was considered in this respect as synonymous with faith: Faith without baptism can save, but baptism without faith could not. This pronounced the sentence over all compulsory baptisms. It would be easy to grasp this meaning of Baptism when adults are considered, but far more difficult when children are concerned. Even these require salvation, for they are born with an heritage of sin, and we have no right to withhold from them the means of grace, communicated through baptism. But this presupposes faith and, if children are without faith, then baptism is valueless to them as a means of grace. Can children have faith, and if so, in what manner do they obtain it? The answers of parents and sponsors are not valid for the children. Children have not faith by nature. Such a conception is not supported by the Scriptures. Faith is something more than receptiveness for that which is good. How shall one then conceive anything positive in the child at the same as we recognize the negative? Two tenets should be held forth; first, that a child possesses receptiveness but no power of resistance; second, that God always takes the first step in the work of salvation. God can then create within the child a faith which receives grace, when he meets that child in baptism. An activity of the Holy Ghost, which can be called faith, enters into the child in and through baptism. It is difficult for us to hold precise views as to this faith of the infants and yet it cannot be denied. The essential spirit of faith is a returning to God, and this can exist without consciousness. An analogy is offered in one condition during sleep, when faith still is found. The comparison is not apt, for, during sleep, consciousness is but momentarily lost, but, with the child, both self-consciousness and will, though only as potentiality, must be supposed to exist, and even so faith, not only as a possibility but also as some form of activity,

must be assumed. Baptism is a washing of regeneration, which gives spiritual life.

Further and as a result of the above, some conceptions of Baptism were shown, among others, that the baptismal gift of grace should be given only to certain children, who were capable of receiving grace. Baptism would then be hypothetical, although the receptiveness of all children is the same.

The faith of the child is undeveloped, but as the child grows, it ought to be developed, otherwise this spark of faith would die out. This development should occur during the education of the child and should conclude, relatively speaking, at the time of confirmation.

The baptists, who reject infant baptism, might for some reason desire the baptism of their children. Should such children be baptized? The speaker was inclined to answer affirmatively. Even if parents do not approve of baptism, still the children would be instructed in the fundamental principles of Christianity and thereby be able to grow in faith.

With respect to baptism from an objective point of view, it was held that it should be administered in the proper manner, i.e., in conformance with the Words of God. In this we find three things to be noticed: first, the purpose of baptism, which is to make the one baptized a disciple of Christ; second, the applying of water to the body; third, that baptism is administered in the name of the Triune God. These three points were developed by the speaker. With respect to the first, he opposed the Roman Catholic conception and discussed the question, whether the disposition of mind in the one baptized affected baptism and in what proportion. With respect to the second, it was stated that at first immersion was practiced. In the Occidental church the question of immersion was no longer considered as of essential importance. The main thing was simply that the body should come in contact with water.

Even with several deviations, baptism could act as a means of grace, just so that nothing essential was omitted. Through baptism the one baptized was admitted into the church, and therefore it should be administered by the pastor, but in case of necessity, it can be administered by a layman with equal validity.

In our diocese, parents often allow their children to be baptized by laymen, not only in cases of necessity, but also because

of the great distance to the pastor. In other parts of our country Separatist parents allow laymen to baptize their children. This is an abuse which should be corrected, but, if baptism is otherwise correctly administered, it must be valid, or else it would be placing the administrator of the means of grace above faith. These baptisms are not in conflict with the laws of the church, as many believed. In conclusion the speaker referred to the results of baptism and stated that it need not be repeated, being a cleansing unto regeneration through the Holy Ghost.

The memorial address was a model of its kind, as far as I could judge. I had met during my previous visit, seven years earlier, several of those, whose memory was now celebrated. Chief among them were Rev. Dr. Brandell, Dean Arbman, and Rev. Dr. Widen. It seemed to me that the speaker uttered the truth so kindly, so lovingly, even when a sense of truth and justice made unmixed compliments impossible, but he was afterwards criticised by some. Better have no memorial addresses at all, than to have them untrue and misrepresenting.

To me it was exceedingly interesting to listen to the discussion by the ministers of the salary-question. I believed no troubles of that kind existed in dear, old Sweden. The salaries are, however, surprisingly uneven, and the second pastors and assistants are often very poorly paid. I found that dollars and cents form an important part of Swedish life, just the same as here.

At about 10 p. m. the clergy escorted the bishop to the Episcopal residence. The Dean Englund, one of the oldest, most learned and popular men of the diocese, spoke feelingly to the bishop, who replied briefly and in the same spirit. Both addresses were full of confidence, love and hope. Then all bared their heads and sung a stanza of Luther's immortal battle hymn: "A mighty fortress is our God."

My respectful and fraternal regards to that fine body of men and church workers, the ministers of Norrland!

A Sunday in Norrland.

The average reader cannot realize what it means to a clergyman and public speaker, who has been in the harness uninterruptedly for months and years, and often forced by circumstances to preach and talk in public from five to ten times a week—what it means for him to be free, to be like other people, to sit

in the pew with his wife and friends and look at the pulpit from an entirely new point of view. Ah, it was glorious to be free, and to enjoy our liberty in such company as we did.

We attended the morning service in the large and imposing Cathedral. It has been renovated and decorated since my first visit there, and is now a most beautiful temple of God.

The Swedish morning service is very impressive, and everybody joined heartily in rendering it in the right spirit, it seemed. The organ is a splendid instrument and was well handled by Director Lind. In the gallery I saw some officers and the students of the Military School, located in the city.

The sermon by Rev. Chelander was a splendid one, based upon the regular morning lesson, Math. 9: 9-13. The subject announced was: "Two old pictures, that of Jesus and your own." The parts were two. The first, the image of Jesus; the other, your own picture. Jesus is the physician of souls. He has the heart, and He has the ability. The health of the Christian is to constantly need Christ. Our own picture is one of two. Either we have the mind and heart of the Pharisee or of the publican. We ought to feel as Paul; the chief of sinners. We may feel, however, as the Pharisee, better than the rest.

I admire the Swedish preaching for two reasons: First, their system of Pericopes, used also by the Swedish-Lutherans, the Augustana Synod, of this country, and consisting of a three years course of lessons from the Gospels and Epistles, makes it obligatory to treat of all important parts and doctrines of the New Testament. The subject for the morning sermon is always the regular morning lesson from the Gospels. The idea is a most excellent and fruitful one, and is greatly liked by those who use it.

In the second place, the Lutherans preach simple, straightforward gospel sermons. Politics, Literature, Aesthetics are not discussed in the pulpit over there. The old theme of Salvation through faith in Christ is the theme of the sermons. Usually the sermons are well prepared, but there are exceptions. Some of the old ministers preach very stale and dry sermons. My impression is that the preachers in general ought to study expression and delivery more than they have done. The same is true of American ministers. Nothing is too good for God and in serving Christ. If an actor needs expression and delivery, why should a minister of God be uncouth, careless and uneducated

in these matters? One house-mother takes flour and makes excellent bread; another takes the same kind of flour, goes through the same performance, but the bread is valueless, no one will eat it. Don't blame the flour, my friend. So with ministers. Therefore they should be careful about not only the contents, but also the delivery. I refer to both the sermon and the reading of the liturgy. Oh, how the liturgy is "murdered" by many who stand before the altar of God. Yes, had I the money, I would organize and endow a Sacred School of Elocution, where candidates for the ministry would be put through a thorough training. Thank God, we have good, orthodox seminaries, but don't forget or look down upon the formal part as unimportant.

After the service I had the pleasure of an introduction at the Episcopal residence to General Toll, a fine, splendidly-looking, military gentleman, in whose heart is the fear of God.

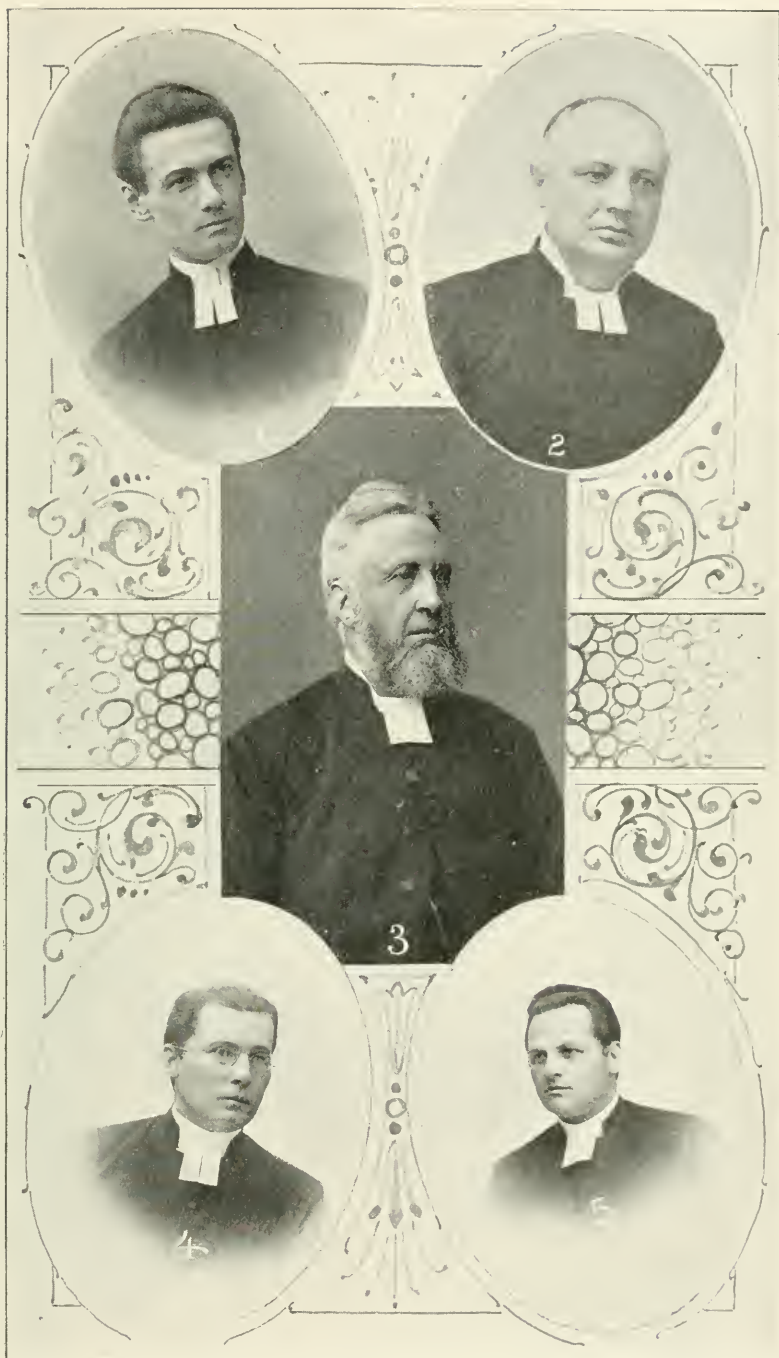
My near and dear friends, Rev. and Mrs. Rogberg, of Denmark, near Upsala, invited me to attend an afternoon service on an island, or peninsula, some miles distant from Hernösand. I accepted at once, and the trip proved a very pleasant one. The small church was too small, and so at my suggestion, the seats were all carried outside, and we made a church with the pure blue of the summer sky for a ceiling, the dark evergreens of the Norrland forests for walls, and the beautiful waters of the Baltic for grounds. They made me preach to the people in this superb church edifice, and I yielded. Nothing is so pleasant to me as to deliver the dear, old Gospel message to those who are anxious to receive it.

I remember one thing from the interior of the little church which we deprived of its pews. On the altar cloth were embroidered in beautiful letters: "He that thirsteth, let him come to me." Have you ever heard of a better selection? Oh, to me it seemed so full of Gospel truth and consolation.

The return trip over the placid waters was charming. The number of passengers was so great, however, that the boat found some trouble in getting away from shore, but with that accomplished sped on for home at a lively rate. There was no service in the evening. The "evening" service had been held at 5 p. m. That gave us the evening free, at home. Why don't we imitate our Swedish friends? Don't we need some time in our homes? Would it not be comfortable and profitable for us to become acquainted with our own wives and children and friends? The



1. PROF. N. P. ÖDMAN. 2. BISHOP RUNDGREN. 3. BISHOP JOHANSSON.
 4. BISHOP VON SCHEELE. 5. LADY VON SCHEELE.
 6. LADY JOHANSSON.



1. REV. C. ROGBERG. 2. RURAL DEAN BILL. 3. RURAL DEAN SANDZÉN.
4. REV. JUHLIN. 5. REV. HOLM.



church, the club, the secret orders, the theater are uniting in robbing us of our home life. Americans criticise Europe on her outdoor life, but we forget our own innumerable meetings, committees, entertainments and the like, held after dark, and placing an abyss between us and our "loved ones," if you will really allow a busy American to use so beautiful a phrase.

The last Sunday in Hernösand found me in the pulpit of the great Cathedral. What a grand audience. How attentively they all seemed to listen. What reverence and respect for "the holy place" I noticed everywhere. The first Sunday I saw the pulpit from the pew; now it was reversed, and I looked upon the pew from the pulpit. Both are splendid points of observation. It does a clergyman good to sit in the pew: it would be well for many laymen to stand in the pulpit occasionally.



CHAPTER XV.

IN A BUGGY TO WIKSJÖ AND A PAPER ON CHURCH CONDITIONS IN SWEDEN.

On Tuesday morning, May 6th, Rev. Chelander, Mr. Johansson (the only and scholarly son of the bishop, and who is preparing to take a very high theological diploma in another year or two), with myself, started for Wiksjö, an inland place about 28 miles distant. You ought to have seen our rig. It had two seats and four very low wheels, and only one horse was hitched to it. In our basket was a splendid lunch. We started a quarter past nine and arrived at our destination at 5 p. m. So you see we did not make fast time at all. In the hills one, two or three of us walked. Half-ways we rested a while and ate our lunch in the grand old forest, breathing the pure, healthy air of the fir-trees.

We passed six beautiful lakes, talked and became better acquainted than ever before. Eight hours is a long time in a buggy, and I will improve the time by reading you a lecture on church conditions in Sweden, extracted from a recent work by Rundgren. I have found so much ignorance and falsification as to these things in America, that the reader will pardon me for my ambition to give a full exhibit of the facts in the case.

Don't get tired. Eight hours is a long time, you know.

Now we will begin:

THE ECCLESIASTICAL DIVISIONS.

Ecclesiastically, Sweden is divided into twelve bishoprics or dioceses, to which should be added the municipal consistory of Stockholm and the Royal Consistory.

With respect to this division into bishoprics, it may be said that even before the appointment of the first Swedish archbishop in Upsala, 1163, there were seven of the present Swedish dioceses, viz., Upsala, Linköping, Skara, Strengnäs, Vesteras,

Vexiö, and the archbishopric of Lund, which, at that time, was subject to Denmark. An especial superintendency was established in 1620 by Gustavus II. Adolphus in Göteborg for that city and a portion of Västergötland, to which, in 1646, Halland was added, and later Bohuslän. It was elevated to a bishopric in 1665. There was already a superintendent in Kalmar, although it was as yet under the jurisdiction of the bishop of Linköping, appointed by Gustavus I.; but Charles IX. separated it from Linköping and Charles XI. made it a bishopric in 1678. Värmland was subject to the bishops of Skara during the middle ages, but an especial superintendent for it and a portion of Västergötland was commissioned in Mariestad, 1586, and afterwards in Karlstad, 1647. It became a bishopric in 1772. Norrland, which up to this time had been united with the archbishopric of Upsala, received an especial superintendency at Hernösand in 1647 and in 1772 was elevated to a bishopric by Gustavus III. Lastly Gotland, which had for ages been subject to the bishops of Linköping, received during the Danish ascendancy (1570-1658) her own superintendent at Visby and this was continued even after the island became again a part of Sweden. A bishop was appointed in 1772 at the time that the two preceding bishoprics were established.

The area and population of the different bishoprics is presented in the following table:

TABLE A.

BISHOPRICS.	Area in square Kilometers.	Population 1850.	Population 1890.
Upsala	32,591.50	278,108	467,380
Linköping	18,776.10	337,783	391,462
Skara	12,696.65	288,947	352,506
Strengnäs	13,092.17	230,416	306,132
Vesterås	38,808.52	270,491	363,600
Vexiö	18,723.35	261,556	314,828
Lund	14,274.30	550,538	732,536
Göteborg	15,033.56	383,976	531,864
Kalmar	5,775.08	119,441	141,654
Karlstad	24,410.67	305,500	347,122
Hernösand	241,380.15	278,108	536,833
Visby	3,158.44	44,572	51,337
Consistory in Stockholm..	32.75	93,070	244,226
Non-Lutherans in legal congregations	—	—	3,501
Total	438,753.24	3,442,506	4,784,981

The bishoprics of Upsala and Hernösand, which in 1850 had the same population, show the greatest relative increase. The reason for this is the great increase in population in the northern provinces.

Bishoprics are divided into districts, which in 1890 numbered one hundred and eighty-three. Each district includes upon an average from seven to eight pastorates. The smallest is the deanery of Upsala, with but two pastorates, the largest, Luggude with seventeen. With respect to the population of each district, the first district (Hagunda in the archbishopric) had less than 5,000, while the eighth district had 50,000 inhabitants. The southern district of the deanery of Göteborg ranks first with the exceptionally large population of 139,254. The average population of each district is 26,147.

It is more difficult to report the number of congregations and pastorates, for one is often in doubt as to whether certain assemblies should be considered as congregations—and as pastorates, or not.

The central bureau of statistics, whose reports I follow, nevertheless in 1890 gives the number of congregations as 2,538, and of pastorates 1,379.

The size of the congregations and the division by provinces is contained in the following report:

Tab. B. NUMBER OF CONGREGATIONS BY PROVINCES, DIVIDED ACCORDING TO THE POPULATION OF 1890.

a. COUNTRY CONGREGATIONS.	Number of congregations							b. CITY CONGREGATIONS.	Number of congregations							TOTAL.
	Number of congregations								Number of congregations							
	under 500.	500—1,000.	1,000—2,000.	2,000—3,000.	3,000—5,000.	5,000—10,000.	10,000 and over.		under 500.	500—1,000.	1,000—2,000.	2,000—3,000.	3,000—5,000.	5,000—10,000.	10,000 and over.	
Stockholm province...	12	44	37	12	4	1	—	110	Stockholm city	1	2	5	2	—	8	18
Upsala "	16	35	25	5	2	2	—	85	" province...	—	4	1	1	—	—	7
Södermanland "	7	30	42	7	5	1	—	92	Upsala "	—	—	—	—	—	—	2
Östergötland "	13	51	56	17	6	5	—	148	Södermanland "	—	2	2	1	—	1	7
Jönköping "	11	40	57	11	7	1	—	127	Östergötland "	—	—	—	—	2	2	8
Kronoberg "	7	16	31	15	12	2	—	83	Jönköping "	—	—	2	2	1	1	4
Kalmar "	4	23	34	17	16	5	—	99	Kronoberg "	—	—	1	—	—	—	1
Gotland "	58	28	6	—	—	—	—	92	Kalmar "	—	1	—	—	—	—	5
Blekinge "	1	4	5	7	13	6	—	36	Gotland "	—	—	—	—	—	—	1
Kristianstad "	7	39	67	22	8	—	—	143	Blekinge "	—	—	2	—	—	—	1
Malmöhus "	50	95	68	17	10	—	—	240	Kristianstad "	—	—	3	—	—	—	4
Halland "	9	29	29	17	2	—	—	86	Malmöhus "	1	4	1	—	—	6	13
Göteborg "	1	18	31	24	7	6	—	87	Halland "	—	1	2	—	—	—	5
Elfsborg "	42	75	70	27	4	2	—	220	Göteborg "	—	2	2	—	3	4	12
Skaraborg "	79	102	60	12	3	1	—	257	Elfsborg "	—	—	1	2	—	—	5
Vernland "	1	7	28	24	20	7	1	88	Skaraborg "	—	—	1	1	—	—	6
Örebro "	3	10	17	12	10	8	—	60	Vernland "	—	—	—	—	2	—	3
Vestmanland "	3	16	33	9	6	1	—	68	Örebro "	—	—	3	—	—	1	4
Kopparberg "	—	6	16	12	12	9	1	56	Vestmanland "	—	—	—	—	2	—	4
Gefleborg "	3	3	11	8	16	10	—	51	Kopparberg "	—	1	2	—	1	—	4
Västernorrland "	5	2	20	18	14	8	1	68	Gefleborg "	—	—	—	—	—	2	3
Jämtland "	9	13	24	14	4	—	—	64	Västernorrland "	—	—	—	—	1	1	2
Västerbotten "	1	2	2	5	8	2	2	27	Jämtland "	—	—	—	—	—	—	1
Norrbottnen "	1	—	5	5	6	3	3	22	Västerbotten "	—	—	1	—	—	—	2
Norrbottnen "	—	—	—	—	—	—	—	—	Norrbottnen "	—	—	1	1	—	—	3
Total.....	343	688	774	317	195	84	8	2,409	Total.....	2	17	29	13	14	24	129

NOTE.—The above includes 52 chapel congregations in the country together with 14 garrison congregations in the cities. The chapel congregations are possibly larger than as given.

Among the congregations with more than 10,000 inhabitants, there were two country and six city congregations with a population between 15,000-20,000, and eleven city congregations with more than 20,000 members.

Bjereshög congregation in the province of Malmöhus has the least number, with but 116, and Ostermalm the greatest, with 42,407.

If we notice the separate groups, the one, which includes congregations between 1,000-2,000 members, is found to be the largest, with 803 in number, of which 29 are city congregations.

The second group follows with 705 congregations. The very small congregations (each less than 500) are 345.

If a simpler presentation of the difference in size of the congregations is desired, the groups may be united and can very well be presented as follows:

Small congregations (less than 1,000 inhabitants).....	1,050
Medium sized congregations (1,000-3,000 inhabitants)....	1,133
Large congregations (3,000-5,000 inhabitants).....	209
Very large congregations (more than 5,000 inhabitants)...	146

Congregations are in general small on the early settled fertile prairies of Scane, Vestergötland, Ostergötland, Upland, and also Gotland, which last-named province has no country congregation with more than 1,500 inhabitants. Congregations are large especially in the thinly peopled region, where they ought to be small, as, for instance, in Vermland, Dalecarlia and Norrland. Even Blekinge, although thickly peopled, has very large congregations, which is explained by the fact that the increase in population in this province has been unusually large during the last one hundred and fifty years.

Sweden has very large parishes as compared with most other countries. Denmark had 1,721 parishes in 1868, which gave about 1,000 inhabitants to each one. And as Gotland and Oland are often pointed out as being too richly endowed with churches, it can be stated, that the Faroe Islands, with 10,000 inhabitants, have not less than 40 parishes, divided into seven pastorates, and the island Samos, whose population hardly exceeds that of Oland, has 78 churches, in spite of the fact that its area is only 453 square miles. In Norway, according to the year-book for 1896, there are 473 pastorates, and they more often than in

Sweden include from three to four congregations. These congregations are about as large as those in Sweden, although there are not so many very large ones as with us. Christiania has more territorial congregations than Stockholm, which is nearly twice as large, and Gefle includes one congregation, while Stavanger has three or four. On the other hand, Finland has a more unfavorable arrangement, and its condition reminds one of northern Sweden. In 1872, there were but 339 pastorates. Their congregations number about 500, which gives about 5,000 persons to each. Still more unfavorably is it arranged in the provinces of the Baltic, where parishes of 10,000 to 15,000 inhabitants are not infrequent.

It is certain that a great number of new congregations should be established. If 4,000 inhabitants are considered as a maximum number for a rural congregation, and 12,000 as a maximum for a city congregation, then, according to the census of 1890, 189 new congregations should be created—as follows: 15 in Stockholm, 2 in the province of Stockholm, 3 in the province of Södermanland, 3 in the province of Upsala, 8 in Östergötland, 1 in the province of Jönköping, 4 in the province of Kronoberg, 11 in the province of Kalmar, 11 in Blekinge, 2 in the province of Kristianstad, 5 in the province of Malmöhus, 12 in the province of Göteborg and Bohus, 3 in the province of Elfsborg, 1 in the province of Skaraborg, 14 in Örebro province, 17 in Vermland province, 2 in Vestmanland province, 15 in Kopparberg province, 16 in Gefleborg province, 15 in Vesternorrland province, 2 in Jämtland province, 15 in the province of Vesterbotten, and 12 in the province of Norrbotten. Since the increase in population is commonly greatest in the large congregations, it can be said that at least 200 new congregations must be founded in order that the most embarrassing irregularities may be removed. Here is a field of labor for Home Missions.

Pastorates in Sweden usually include two congregations. In the bishoprics of Vesteras and Linköping, more often, there is but one congregation to each pastorate. In the bishoprics of Skara and Karlstad, together with the former Norwegian provinces, Jämtland and Bohus, each pastorate usually consists of three or four congregations. In the bishoprics of Lund, Göteborg (with the exception of Vestergötland pastorates in winter) and Visby, divine services in pastorates with several churches are maintained through duplication. In most other places

where the number of churches exceeds the number of ministers, services alternate.

The number of churches, pastorates, and congregations, together with their average population is presented in the following table:

TABLE C.

BISHOPRIC		No. churches 1891.	No. Congre- gations.	Estim'd average Cong.	No. Pastor- ates.	Ave. Pop. of Pastor- ates.
Upsala	bishopric.....	272	249	1,877	170	2,749
Linköping	"	207	213	1,837	149	2,694
Skara	"	343	372	948	124	2,842
Strengnäs	"	166	171	1,790	106	2,888
Vesteras	"	136	129	2,818	105	3,463
Vexjö	"	181	185	1,707	95	3,314
Lund	"	429	441	1,668	243	3,014
Göteborg	"	268	271	1,962	112	4,748
Kalmar	"	69	68	2,083	45	3,148
Karlstad	"	133	139	2,497	60	5,785
Hernösand	"	205	189	2,840	108	4,970
Visby	"	93	93	552	44	1,166
Stockholm	consistory	15	18	13,568	18	13,568
Total		2,517	2,538	1,885	1,379	3,470

Congregations in Visby and Skara bishoprics are accordingly very small. On the other hand, those of Hernösand, Vesteras, Karlstad, and Kalmar, are very large. In the bishopric of Upsala, the average membership corresponds very nearly to the average for the nation as a whole. Pastorates are also very small in Visby bishopric, numbering on an average but 1,166 inhabitants, while a pastorate in Karlstad bishopric has upon an average 5,785.

The average population of a Swedish congregation is 1,885, and of a Swedish pastorate 3,470. In Denmark, which had 988 pastorates in 1868, not more than 2,000 persons came to each pastor, but, as the number of pastorates has been but little increased since that time, the average number would in all probability be about 2,100. In Norway and Finland, on the other hand, the average is considerably larger than in Denmark and Sweden. In Sweden the number of pastorates has increased during this century by about 150. This is certainly not much of an increase when one considers that the population during the same time has been doubled. The number of pastorates in the



NORRKÖPING: 1. VIEW FROM THE IRON BRIDGE. 2. QUEEN STREET.
3. STRANDWAY IN THE PEOPLE'S NEW PARK.

bishopric of Abo in Finland alone increased during the years 1830-1872, from 127 to 171.

The reason for the division into rural congregations with a large population, depends on the fact that the greater part of Sweden is thinly peopled. Suppose the area of Sweden is 8,000 geographical square miles, then each congregation occupies 3.15 such miles, while, for example, in Denmark each congregation occupies .4 square miles. Accordingly, a Swedish congregation has about eight times as large an area as a Danish. Nevertheless it should be noticed that the northern provinces with their large, thinly peopled parishes in a great measure cause the large average. In the bishopric of Lund, a congregation includes upon an average 32.3 square kilometers, and in Visby bishopric 33.9 square kilometers, while in the bishopric of Hernösand, a congregation is spread out over a surface of 1,292.2 square kilometers.

The difference in area of the rural congregations is shown by Table D. Since the area of the city congregations is insignificant I consider it unnecessary to take it into account.

As can be expected, parishes in Southern Sweden are comparatively small in area, but in Northern Sweden they are extraordinarily large. The province of Malmöhus alone has no parish whose area exceeds 100 square kilometers. On the other hand, the province of Norrbotten has none, whose area is less than that figure.. Next to the province of Malmöhus comes that of Skaraborg, with 257 parishes on 8,091.52 square kilometers of land, which gives 31.4 square kilometers to each parish.

If Sweden as a whole were as well supplied with churches as the bishoprics of Skara and Visby, the number of churches would be about 5,200, or more than twice as many as now. Again, if conditions in all of Sweden were the same as in the bishoprics of Stockholm, Hernösand, Vasteras, and Karlstad, the number of churches and congregations would only amount to about 1,500. And, further, if the congregation of Ostermalm were to be considered as the average, Sweden would have but 100 pastorates, but, if Atlingbo were to be considered as the average population of a pastorate, the number of Swedish pastorates would be 22,256!

TABLE D.

PROVINCE.	No. Congregations with						Total.
	Less than 25 sq. kil.	25—50 sq. kil.	50—100 sq. kil.	100—200 sq. kil.	200—500 sq. kil.	More than 500 s.k.	
Stockholm	16	37	32	23	2	—	110
Upsala	25	26	21	9	4	—	85
Södermanland	10	27	42	11	2	—	92
Ostergötland	44	32	36	30	6	—	148
Jönköping	4	32	56	32	3	—	127
Kronoberg	4	15	23	35	6	—	83
Kalmar	8	25	20	31	15	—	99
Gotland	34	47	9	2	—	—	92
Blekinge	7	5	12	11	1	—	36
Kristianstad	45	56	32	9	1	—	143
Malmöhus	180	46	14	—	—	—	240
Halland	19	33	23	10	1	—	86
Göteborg	21	28	29	6	3	—	87
Elfsborg	53	72	72	22	1	—	220
Skaraborg	154	70	23	9	1	—	257
Vernland	1	5	22	31	22	7	88
Orebro	5	13	10	20	11	1	60
Vesteras	7	15	23	15	8	—	68
Kopparberg	1	2	9	10	17	17	56
Gefleborg	4	1	6	11	19	10	51
Vesternorrland	3	4	6	17	26	13	69
Jämtland	—	2	4	9	14	31	60
Vesterbotten	1	2	—	—	1	23	27
Norrbottn	—	—	—	—	2	20	22
Total	646	595	524	353	166	122	2,406

The Clergy:—

It results from the very nature of the case, that Protestantism does not require so intricate a system and government for religious activity as Romanism. It is also evident that a congregation of the state church can be larger than a congregation of a free church, since in the former there must always be considered a greater or less number of persons who, as far as possible, withdraw themselves from religious impressions, at least from taking much individual care of their souls. In accordance with this, the clergy among the Catholics and sects is comparatively more numerous than in the Lutheran Church.

With reference to the national churches the proportion between the clergy and laity in the different European countries is presented in the following table (Brachelli, Staaten Europas, 1876):

TABLE E.

(a) The Catholic Church in:

Italy	1 priest for	267 inhabitants.
Spain	"	419 "
Portugal	"	536 "
Switzerland	"	540 "
Holland	"	680 "
Germany	"	812 "
France	"	823 "
Belgium	"	1,050 "
Austria	"	1,143 "
Hungary	"	1,145 "
Russia	"	1,200(?) "
Great Britain	"	1,320 "

(b) The Protestant churches have in:

France	1 clergyman for	794 inhabitants.
Great Britain	"	908 "
Hungary	"	952 "
Holland	"	1,100 "
Denmark	"	1,300 "
Switzerland	"	1,440 "
Germany	"	1,600 "
Sweden-Norway	"	1,714 "
Austria-Hungary	"	1,734 "
Finland	"	2,268 "
Russia	"	3,600 "

As can be expected, the country where the pope lives, Italy, is especially well equipped with priests. Next, of course, comes the arch-Catholic Spain.

In Protestant countries, there is in general one clergyman for 1,200 persons. Only Austria-Hungary, Finland, and Russia have a relatively less number of clergymen than Sweden and Norway. The provinces of the Baltic are very poorly equipped in an ecclesiastical way, and this causes a very high average in Russia. Since 1876, the number of Swedish clergymen has been somewhat lessened and amounted to 2,684 in 1890, according to the Report to the Official Statistics of Sweden, A. XXXII: 3. This figure is possibly somewhat low, if all the persons, ordained to the service of the Swedish church, are to be considered. In any case, the figure should by this time be increased by one hundred.

The population of Sweden on the 31st of Dec., 1894, was 4,873,183, and the number of clergymen 2,776, which makes 1,775 to each clergyman. If we revert to the beginning of the century, we find that the number of pastors was considerably larger than

now, while the population was about half of what it is at the present time, so that in 1805 there was one pastor for 753 inhabitants. The number of clergymen at that time was 3,202. In 1825 there were 3,476 (of these pastors and members of the higher clergy, 1,079; assistant pastors, 829; others, 1,568). In 1850 the corresponding figures were 3,354-1,103-893-1,358, while in 1896 the figures were 2,776-1,328-897-560.

While the number of pastors and assistant pastors since 1825 has been increased by 317, the number of others has been decreased to about one-third of what it was in 1825. This change, which must be considered in the main advantageous, depends in part upon the fact, that house-preachers and ordained instructors are not now found; in part, upon the fact, that school-teachers are now more seldom ordained, and in part, in conclusion, on a diminished desire to enter the ministry, and increased claims with respect to the fixed salary of the unpromoted.

Notwithstanding the great decrease in the number of unpromoted, nevertheless the number of clergymen ought to have increased on the whole, if new clerical positions had been established in proportion to the increase in population. A condition of weakness in the Swedish church is undeniably the reason why that has not occurred. Compare, for example, the great increase in other bodies of officers, especially the corps of teachers. Thus in several decades the number of school-teachers in Stockholm has been many times doubled, while the number of ministers is about the same. The pastoral positions established during this century, number, supposedly, as before stated, about 150. Quite a large number of assistant pastorships and similar positions have been created during the last decades, but a great number of similar places have also been discontinued. Only in the bishopric of Upsala, where undoubtedly the over-supply of unnecessary chapels was greatest, the number of assistant pastors in connection with the new administration of the salaries has decreased from 156 to 113.

The number of clergymen in 1890, the division among the different provinces, as to cities and country, and the relation to the population is presented in Table F.

Gothland is, as it seems, best supplied with ministers. Then comes the provinces of Stockholm, Skaraborg, and Upsala. The city of Stockholm and the provinces of Blekinge and Vesterbotten, which have more than 3,000 persons to each clergyman,

have the least number, relatively speaking. Actually speaking, the province of Skaraborg has the largest number of clergymen, and exceeds thus the fertile and richly populated province of Malmöhus. The province of Elfsborg comes nearest to the average, and the provinces of Kronoberg and Kalmar slightly under the same. As can be seen in the fourth and fifth chapter, a numerous clergy is not always a guarantee of much religious activity and life in a congregation or a clue against religious defection. Even in this respect quality has more significance than quantity.

That more pastors are needed in some regions, is, however, an indisputable fact. This applies especially to the provinces of Stockholm, Blekinge, Göteborg, Vermland, Orebro, Kopparberg, and Gefleborg, together with the bishopric of Hernösand.

TABLE F.

PROVINCE.	Cities.	Country.	Total.	Av. No. Members for one clergy- man.
Stockholm (city)	64		64	3,851
Stockholm (province)	6	131	137	1,114
Upsala	15	89	104	1,163
Södermanland	15	104	119	1,302
Ostergötland	28	183	211	1,263
Jönköping	5	135	140	1,383
Kronoberg	6	99	105	1,532
Kalmar	12	120	132	1,556
Gotland	6	56	62	828
Blekinge	13	30	43	3,316
Kristianstad	7	106	113	1,833
Malmöhus	40	165	205	1,799
Halland	8	66	74	1,839
Göteborg	39	74	113	2,635
Elfsborg	8	150	158	1,745
Skaraborg	14	202	216	1,144
Vermland	12	101	113	2,242
Orebro	10	67	77	2,371
Vestmanland	11	96	107	1,284
Kopparberg	8	82	90	2,184
Gefleborg	10	76	86	2,406
Vesternorrland	6	82	88	2,372
Jämtland	3	44	47	2,137
Vesterbotten	1	39	40	3,069
Norrbottn	4	36	40	2,619
Total	351	2,333	2,684	1,786

Remark.—Rural congregations, which constitute additions to city congregations, are included among the cities. In cities there is a clergyman to every 2,848 persons, but in the country one for every 1,665 persons. In reality the present situation in many parts presupposes that a great number of members in the different congregations withdraw themselves from religious activity. If this were not the case, how could a pastor get along, if, for example, half of the 30,000 communicants, which are found in the congregation of Ostermalm, desired to partake of the Lord's supper every time or at least every other time that there was communion? Or if the majority wished to solicit spiritual guidance from the curate of souls! I have, however, in the calculation of the sufficiency of the clerical strength for the people included both regular and auxiliary clergymen. In reality only the former should be considered, since the latter, in general, but step in where the former could not fulfill their duties.

Conditions should evidently thus be presented in a still more unfavorable light.

To report the number of regular clerical positions is quite difficult, since one is continually in doubt concerning many of them as to how they should be considered. That is often the case, for example, with assistants, school preachers, and the like. Pastoral positions are of course as numerous as pastorates. Only in one case has one man two pastorates, viz.: the dean of Upsala. Assistant pastorships and similar positions number 912 according to the report, concerning the regulation of clergymen's salaries, which is found in P. Rydholm's edition of the Church Laws of Sweden. Pastoral and clerical positions in Sweden were, in 1890, said to number collectively, 2,291. In order to get a proper conception of the number of regular clerical positions, it is necessary to increase this figure by about twenty from the fact that some school preachers and the like have clerical duties and besides not a few adjuncts to pastorates have been instituted during the last few years. Since I have not included in this examination of the relation between clerical positions and the population the royal consistory of Stockholm, or military congregations in general, the number remains at 2,303.

The relation between clerical positions and the population.

TABLE G.

BISHOPRIC.		Less than 1,000.	1,000—2,000.	2,000—3,000.	3,000—4,000.	More than 4,000.	Total.
Upsala	Bishopric. . . .	89	131	35	20	13	288
Linköping	"	92	121	30	11	9	263
Skara	"	61	136	33	5	3	238
Strengnäs	"	51	96	21	12	6	186
Vesteras	"	40	58	52	16	11	177
Vexjö	"	38	124	25	5	6	198
Lund	"	21	91	68	44	46	270
Göteborg	"	4	72	54	36	28	194
Kalmar	"	23	31	9	15	2	80
Karlstad	"	2	36	58	21	17	134
Hernösand	"	1	59	75	36	21	192
Visby	"	28	19	3	—	—	50
Stockholm	Consistory. . . .	—	3	4	—	26	33
Total		450	977	467	221	178	2,303

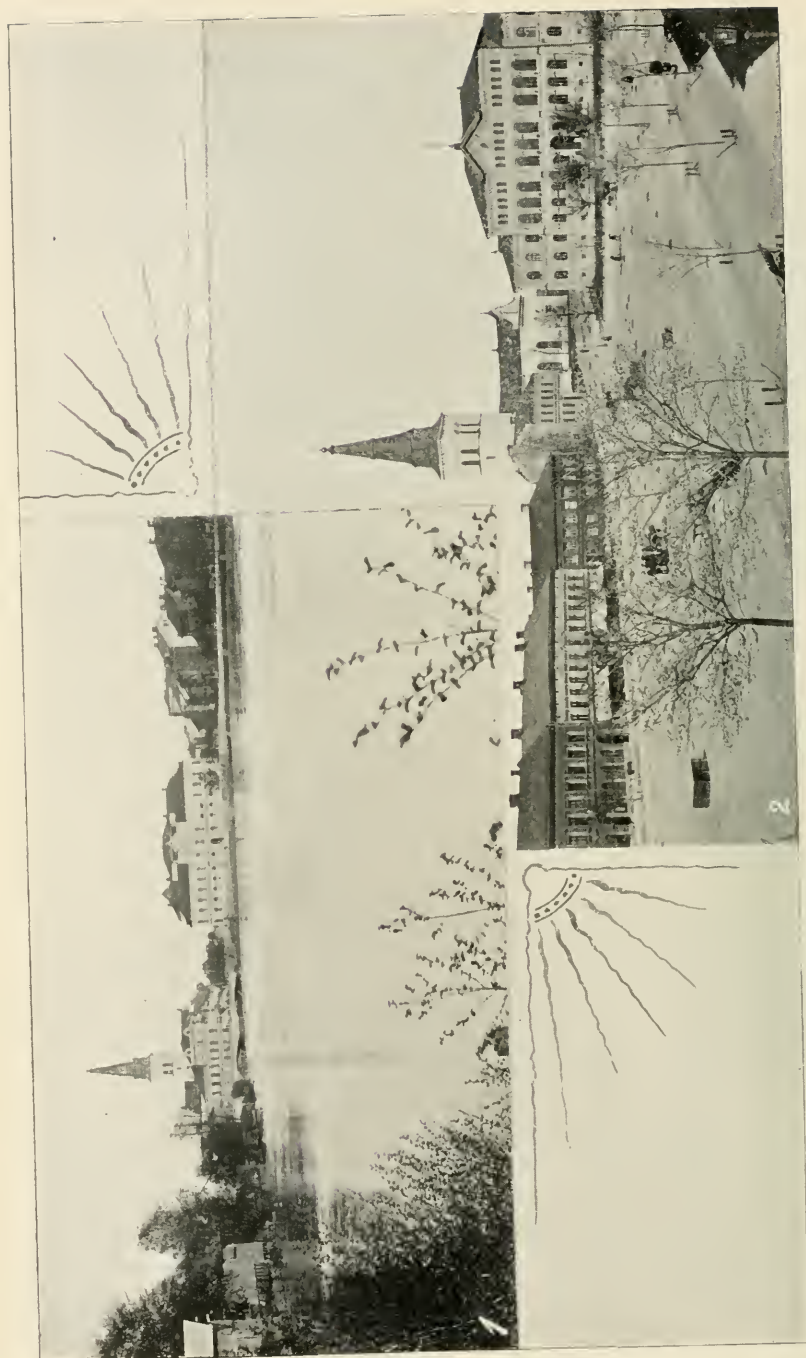
The second column has the largest number and the last column, which represents abnormal conditions, the least, and it nevertheless amounts to 178. Except Stockholm it is especially the bishoprics of Lund and Göteborg which give the largest contributions to this column.

Four hundred and fifty of Sweden's pastors labor in congregations whose size allows them to become acquainted with all of their parishioners. This applies principally to almost the whole of Gotland and in general to the congregations on the fertile prairie lands. There was upon an average in Sweden in 1890 an ordinary clerical position to every 2,088 inhabitants (in Upsala bishopric one to 1,521, in Linköping one to 1,517, in Skara one to 1,487, in Strengnäs one to 1,650, in Vesteras one to 1,955, in Vexjö one to 1,606, in Lund one to 2,703, in Göteborg one to 2,750, in Kalmar one to 1,793, in Karlstad one to 2,571, in Hernösand one to 2,810, and in Visby one to 1,047). Since then the average should have been increased not a little. The high average in the bishopric of Lund is caused by the absence of assistant pastorships. Blekinge and the large cities also contribute much to the raising of the average. Take away Blekinge, Malmö and Helsingborg, which for a population of 211,316 persons in 1890 had but 42 clerical positions, and the average for the re-

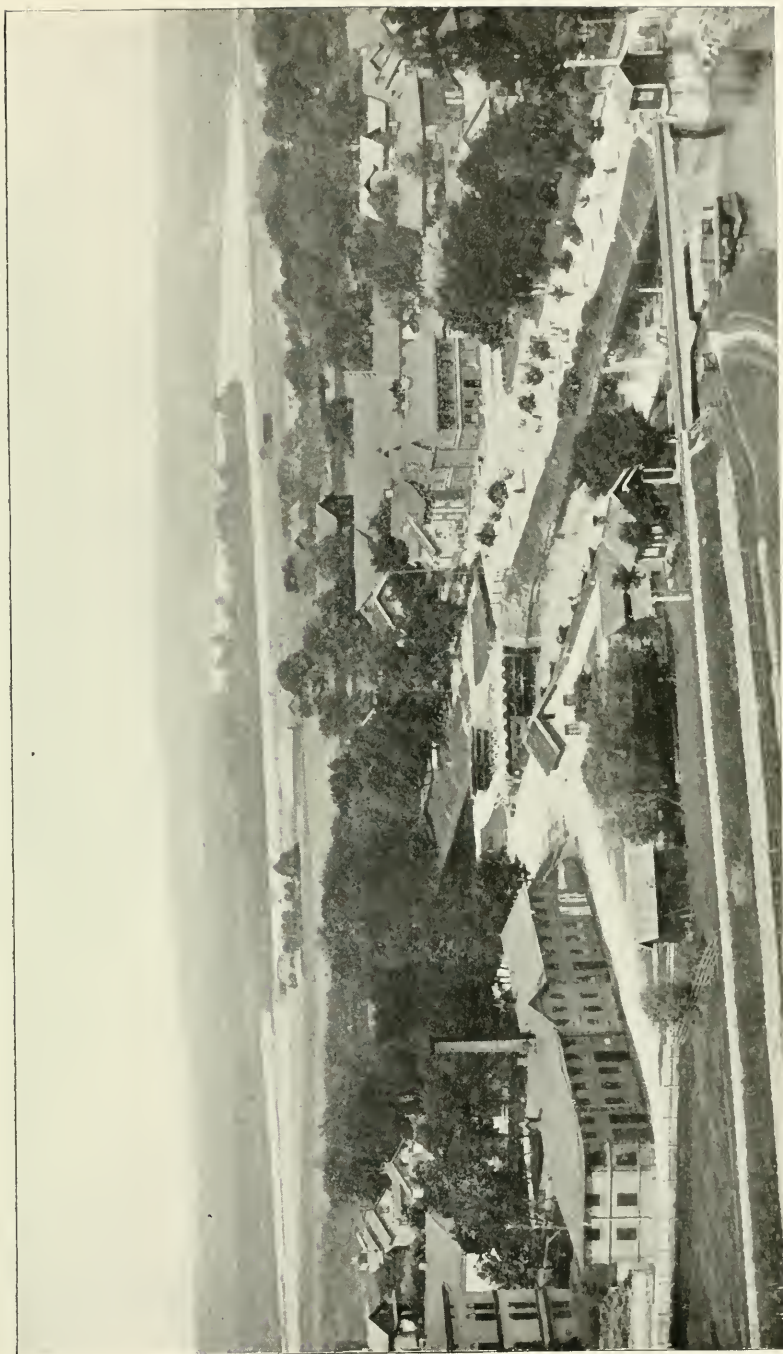
mainder would be but 2,286 for the bishopric. In order that the last column with the figures 178 should disappear, it would be necessary to create 200 new places. How necessary this is, even if we do not consider that the clergyman should be the curate of the whole congregation, can be understood from the fact that the number of catechumens confirmed in a congregation of 4,000 inhabitants used to be from 70 to 80. On the other hand a great number of unnecessary assistant pastorships could be and ought to be discontinued, especially in Upland and Ostergötland. Again to unite pastorates—as has been proposed this year in the Swedish Congress—can hardly be looked upon as a wise step by one acquainted with conditions, especially in our own times, which place greater responsibility on a pastor than formerly, and in our land, where pastorates are in general already too large.

If we pass over now to the conditions of promotion in the Swedish church, the attention of anyone, who has some knowledge of conditions in other countries, is attracted by the singular fact that hardly half of the Swedish clergymen are regular pastors. Nevertheless, the situation is, as before stated, considerably more favorable than formerly. Some little progress in this improvement can, however, not be taken into account, since the number of unpromoted is at a minimum and the new places, which will be established in the near future, are more often assistant pastorships and ordinary adjunct positions than regular pastorates.

In order to get an idea as to the length of time required before a clergyman in the Swedish church becomes a pastor, I have examined the registers of three bishoprics, Skara (1896), Strengnäs (1892), and Lund (1886). In the first named bishopric the age of clergymen was upon an average 45.6 years and length of service 17.9 years at their first promotion to a pastorate. In the second the figures were respectively 41.3 and 14.4 years, and in the third 43 and 15.4. The number of those who were more than 50 years of age at their first appointment was in Strengnäs 16, and in Lund 43. The number who had served more than 20 years were in the bishopric of Skara 29, in Strengnäs 22, and in Lund 63. With years of service we mean in this case the number of years that has elapsed after ordination. If we add to this service as teachers, etc., and if we consider the fact that patrons generally call younger men as pastors, it can be readily seen that the average age for those who win promotion in the usual way is considerably higher. Since the proportion between pastorates and



KARLSTAD : 1. THE RESIDENCE OF THE GOVERNOR. 2. THE GRAND SQUARE.



KARLSTAD : VIEW FROM THE WATER TOWER.



the number of clergymen at least in the bishoprics of Strengnäs and Lund is quite favorable, the average for the whole nation could hardly be more advantageous than in these bishoprics, but slightly better than in Skara. At 45 years of age and after 17 years of service a Swedish clergyman has, according to these facts, a prospect of becoming a pastor in a small pastorate. On account of an increased course of study and other circumstances the age at ordination, however, has been advanced in later times to about 30 years upon an average, wherefore the age at promotion to pastorship would be somewhat more advanced.

The new clerical laws of promotion take relatively less notice of educational requirements. As a result thereof the number of preachers who have pursued academical subjects other than those required, has been lessened. Especially does this apply with respect to the degree of Doctor of Philosophy. There are but about ten ordained licentiates in Philosophy now in Sweden. Excepting the instructors at Universities and Colleges, there are about 250 or 9 per cent of the clergymen of Sweden who have passed examinations as licentiates in philosophy or theology or are Doctors of Divinity. The largest number of such clergymen is found in the bishopric of Lund (58), and least in the bishoprics of Kalmar (4), and Visby (4).

It is a singular fact, worthy of honor and respect, that the corps of officials in Sweden is recruited from all classes of society. This applies especially to the clergy which ever since the reformation has encouraged people to rotate as to the professions. Ministers' sons and farmers' sons have most frequently devoted themselves to the clerical vocation. In later times, however, this condition has been somewhat changed. While during the years 1700, 1780 and 1820, 40 per cent of the pastors of the bishopric of Lund were ministers' sons, in 1878 there was but 28 per cent. In 1891, 68 clergymen in the bishopric of Upsala were ministers' sons and in the bishopric of Strengnäs 39, in the bishopric of Lund (1886) 110, in Göteborg 60, and in Skara (1896) 67. In case that conditions in the remaining bishoprics does not differ too much from those given, about 25 per cent of the pastors of Sweden have come from the homes of clergymen. This condition goes to show that, even though we now take more notice than formerly of an inner calling, nevertheless ministers' homes often produce a love for the ministry.

Conditions With Respect to Salaries and other Expenses for Religious Purposes.

The expenses of religious work are defrayed in part by taxes, of which the setting apart of tithes is the most important, in part through the rent of estates, farms, and lands which are either donated, procured by the congregation or granted by the crown, and in part by gifts, collections, and subscriptions.

Tithes were introduced into Sweden, according to some accounts, already at the time of Knute Erikson, according to others, in 1290 at a diet in Askerbäck (or Allebäck). They were intended to be used for the salaries of the clergy, and the support of the church and the poor.

It is well known that, when Gustavus Vasa put under the crown the property of the church and the ministry, he also took away from them two-thirds of the tithes and placed those also under the rule of the crown. This part, therefore, received the name of crown tithes. Through this he deprived the clergy not only of that part of the tithes which had been allotted to the poor, so that the whole support of the poor fell upon the communities in which they lived, but also of that part which had been granted the support of the church, so that now this must be paid by the congregations. This was in reality in order to impose on estates two altogether new municipal taxes, from which they had hitherto been exempt.

The salary regulating fund was formed in connection with the new salary regulations as a result of the decree of congress in 1862. The fund, which according to the congressional letter of June 29, 1866, has the privilege of using the income from the forests on ecclesiastical lands which are not divided among the proprietors, had, at the close of the year 1887, a balance in its favor of 1,310,676 crowns. Since then it has been considerably increased and, at the close of the year 1894, consisted of 2,345,327 crowns. The income of the fund, which during the year 1891 amounted to 252,324 crowns, comes chiefly from the sale of timber. Farm rents and revenues constituted during the years 1872-91 824,658 crowns. Interest and gain in capital have been increased during the same time to 773,073 crowns. The money from the sale of timber comes into the treasury chiefly from northern Sweden; farm rents on the other hand, principally from the southern districts. The disbursements of the fund, the greater part appropriations for the payment of salaries, were in 1882:

79,879 crowns, in 1885, 97,994, in 1888, 109,252, and in 1891, 155,676.

The taxable value of parsonages and other lands appropriated for the payment of the clergy amounted in 1886 to 54,511,318 crowns, of which 45,677,985 crowns were for parsonages of pastors and salary paying estates. Divided among, in round numbers, 2,200 benefices, this would be a taxable value of 24,777 crowns for each. Some of the residences are hardly larger than cottages, while others are large estates. Some of the smaller estates here included are chiefly in Skane and Vestergötland—the country where congregations are usually more numerous than clergymen. The corresponding estates in the bishopric of Göteborg are often granted as widows' homes, the number now amounts to 75 with a combined taxable value of 987,400 crowns, which on the average allows 13,165 for each. For the sake of comparison, it may be stated that the taxable value of parsonages in Denmark, which has but about 1,000 clerical positions, constituted about 48,000,000 crowns, and the income from the same was about 1,470,000 crowns.

The church and clerical estate withdrawn by Gustavus I. numbered about 6,300, while the whole number of estates withdrawn from the church was about 13,700.

How large the reduction of property belonging to the clergy and church really was can be conceived, if one considers that at the beginning of the Reformation there were clergymen who ruled over from three to six estates with from ten to thirty tenants.

The income of the clergy and the different sources from which it comes are presented in the following table of statistics:

TABLE H.

BISHOPRIC.	Receipts for poll taxes.	Dues.	Money for the redemption of crown- tithes.	Salary Regulating Fund.	Other Cash Receipts	Total.	Taxable value of residence with Agriculture.	Salaries allowed by Salary Regulating Committee
Upsala	527,587	159,913	21,808	12,184	13,121	734,613	6,109,301	848,880
Linköping	396,391	127,903	17,507	9,394	745	551,940	6,162,215	750,715
Skara	305,201	73,282	33,217	7,341	13,068	432,109	6,896,085	646,225
Strengnäs	307,087	103,801	18,454	8,378	2,345	440,065	4,420,790	576,955
Vesterås	337,141	164,519	15,881	5,519	3,576	526,636	3,217,362	580,245
Vexjö	233,365	96,576	14,962	24,076	3,153	372,132	3,456,727	455,350
Lund	846,564	240,046	8,687	16,430	10,717	1,122,444	12,893,593	1,362,105
Cöteborg	415,704	186,024	7,088	8,072	4,642	621,530	3,029,780	658,570
Kalmar	132,029	41,552	796	2,173	1,670	178,220	1,445,500	231,080
Karlstad	214,281	99,066	5,697	20,981	1,742	341,767	3,148,039	420,840
Hernösand	426,057	139,074	4,810	36,721	1,156	607,818	2,431,576	545,790
Visby	61,470	11,068	41,728	2,858	208	117,332	1,300,350	144,110
Stockholm cons't'y	89,800	47,226	3,558	1,569	2,000	144,563		155,100
Total	4,292,677	1,490,050	194,193	155,696	58,143	6,190,759	54,511,318	7,373,965

REMARK.—The first two columns show the congregations' contributions to the salary fund.
The bishops' have not been included. Reports are for 1886.

The payment by the congregations accordingly amounted to 5,782,727 crowns. The corresponding figures in 1893 were 5,487,966. It may be noted that the dues of city congregations during the seven years was increased by 28,375 crowns; also that, as a result of the decisions of the salary convention in some pastorates salaries in these cities have been considerably increased from which follows that the decrease in general was in reality still greater than at first sight.

If we take the population for 1893 as a divisor, the clerical tax this year for every Swedish citizen was 1.21 crowns, or about 34 cents. In reality this tax, as well as several others, is very unevenly divided both in relation to the population and with respect to the sums required for the right of suffrage. In general the clerical tax in cities is considerably lighter than in rural districts. This tax for all of the cities and boroughs of Sweden amounted in 1890 to but 713,716 crowns, in which connection it besides should be noted that the dues from the majority of rural congregations united with cities are included in this amount.

Even in relation to the value of real estate and other income, dues are very unevenly divided.

Paid in 1886, 58,926 crowns in receipts for poll-taxes.

Any one who desires to form a judgment concerning the relation between the population and the dues for the salaries of the clergy as well as for church purposes as a whole, can do so with reference to the compendium which follows:

TABLE 1.

PROVINCE. (Country.)	Population.	Valuation.	Disbursements for church purposes.	Salaries for clergymen.
Stockholm	141,782	1,210,325	363,665	227,419
Upsala	97,410	738,581	272,783	172,142
Södermanland . .	135,612	956,250	328,081	198,313
Ostergötland . . .	212,087	1,492,530	471,544	299,440
Jönköping	166,373	841,090	315,150	171,501
Kronoberg	151,630	630,646	252,484	150,443
Kalmar	199,322	950,612	375,116	215,329
Gotland.	43,926	273,317	110,688	69,147
Blekinge.	109,665	453,586	112,499	60,805
Kristianstad. . . .	204,727	1,193,510	534,785	322,746
Malmöhus	260,705	2,691,046	745,385	491,800
Halland	115,516	548,123	326,360	154,606
Göteborg	180,165	1,086,741	315,426	177,082
Elfsborg	250,276	1,116,232	417,154	257,939
Skaraborg	221,761	1,273,220	495,730	242,927
Värmland	227,940	1,240,059	370,451	211,812
Orebro	166,253	1,288,694	275,585	161,072
Vestmanland . . .	116,609	883,778	328,676	198,764
Kopparberg	191,087	1,190,634	373,413	237,922
Gefleborg	172,181	1,248,959	383,826	203,474
Vesternorrland . .	189,514	1,459,785	363,165	206,006
Jämtland.	95,446	462,514	175,419	106,909
Vesterbotten . . .	124,036	524,341	201,013	137,764
Norrbottn	100,371	453,423	167,033	98,888
Total	3,874,394	24,207,996	8,075,404	4,774,250

After this examination into the relation of the preachers' salaries to the taxable property, I pass over to their division in the body of the clergy. The clergy consists, if I have counted correctly, according to the last register, of 2,776 persons. If we do not include those who have no share in the aforesaid fund, but are included among the unpromoted clergymen, the figure would be about 2,700. Since 7,373,965 crowns are to be divided among these, each clergyman would get upon an average about 2,730 crowns.

The division of the clergymen's salaries among pastors and assistant pastors appears in the following table:

TABLE J.

Bishopric.	No.	Dues in ready money.	Taxable value of parsonages.	Salary allowed by Salary Regulating Committee.	Average salary for each position
Pastors					
Upsala	167	555,694	5,240,491	660,570	3,956
Linköping ..	150	417,428	4,968,500	585,045	3,900
Skara	122	306,008	5,342,300	474,965	3,893
Strengnäs ..	105	329,780	3,607,460	443,165	4,221
Vesteras . . .	104	389,853	2,742,450	439,540	4,226
Vexiö	94	249,035	2,551,167	314,260	3,343
Lund	240	1,067,261	12,232,093	1,297,745	5,407
Göteborg ..	109	462,433	2,422,080	499,540	4,583
Kalmar . . .	44	134,937	1,108,000	174,910	3,975
Karlstad . . .	62	223,095	2,278,172	281,635	4,543
Hernösand .	104	460,343	1,969,122	404,680	3,891
Visby	43	111,094	1,216,150	136,510	3,175
Stockholm					
Consistory .	8	54,468		72,660	9,083
Total ..	1,352	4,761,429	45,677,985	5,785,225	4,279

TABLE K.

Bishopric.	No.	Dues in ready money.	Taxable value of parsonages.	Salary allowed by Salary Regulating Committee.	Average salary for each position
Assistant Pastors					
Upsala	112	163,902	855,810	188,310	1,681
Linköping. .	110	128,487	1,193,715	165,670	1,506
Skara	113	122,093	1,523,785	171,260	1,516
Strengnäs ..	78	106,667	797,530	133,790	1,715
Vesteras . .	71	133,952	471,912	140,705	1,982
Vexiö	101	119,543	893,560	141,090	1,397
Lund	29	48,076	661,500	64,360	2,219
Göteborg ..	81	153,196	607,700	159,030	1,963
Kalmar . . .	34	41,648	337,500	56,170	1,652
Karlstad . . .	75	113,755	851,667	139,205	1,856
Hernösand .	83	141,683	462,454	141,110	1,700
Visby	6	5,697	84,200	7,600	1,267
Stockholm					
Consistory .	19	76,520		80,440	4,234
Total ..	912	1,355,219	8,741,333	1,588,740	1,742

As appears, the clergy are paid best in the most northerly and the most southerly bishoprics and also in the eastern dioceses. A Swedish pastor has on an average 4.279 crowns as salary. In this, on the one hand, is included in some parts free residence

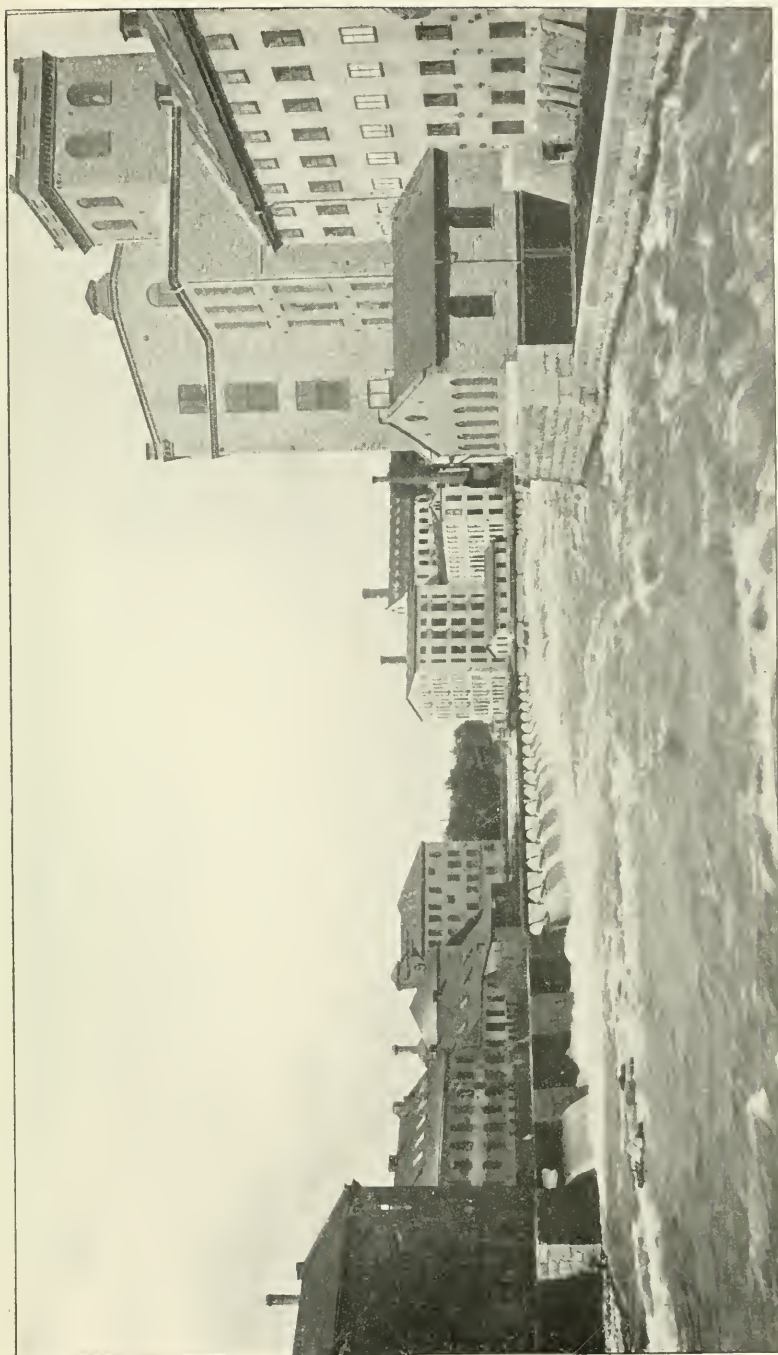
and in some places forests. On the other hand we note a deduction for fees and the support of some houses, dues to the treasury, and the expenses of coachmen. Pastors in Scania and some pastors in the bishopric of Göteborg pay the expenses of their residences. In Scania this happens through the mediation of the Scanian clergymen's building treasury. The yearly dues to this treasury for 1886 was 113,246 crowns, which gives 596 crowns to each member or about 11 per cent of the salary. For eleven members the year's contribution amounted to a thousand crowns for each, a considerable reduction from the nominal salary.

If pastorates are divided according to their revenues we find that 178 pastorates afford more than 6,000 crowns in salary (of these 91 are situated in the bishopric of Lund), 525 afford 4,000, 5,999, and 660 or about half the number of pastoral places afford less than 4,000. In the last group are included the majority of pastorates in all bishoprics with the exception of the bishoprics of Lund, Göteborg, Strengnäs and Karlstad. A salary of more than 10,000 crowns is allowed in but four pastorates, viz.: Klara, Jacob, the congregation of Göteborg's Cathedral and Skelleftea. On the other hand there are no less than 239 pastors whose salaries do not amount to more than 3,000 crowns each.

Assistant pastors in Sweden have on an average 1,772 crowns in salary. If we deduct those places when the salaries amount to more than 2,000 crowns—they are about 200—the average figure would hardly reach 1,500, and if we include the yearly expenses for buildings and the support of the houses of each benefice, considering it at 200 crowns, the average sum would be 1,300 crowns. In reality the salaries as they were allowed at the apportionment of the salary regulation committee, combined with the salary allowed by His Royal Majesty were for 14 assistant pastors 1,100 crowns each or under, for 140, 1,100-1,300, for 260, 1,300-1,500, and for 140 1,500-1,700 crowns.

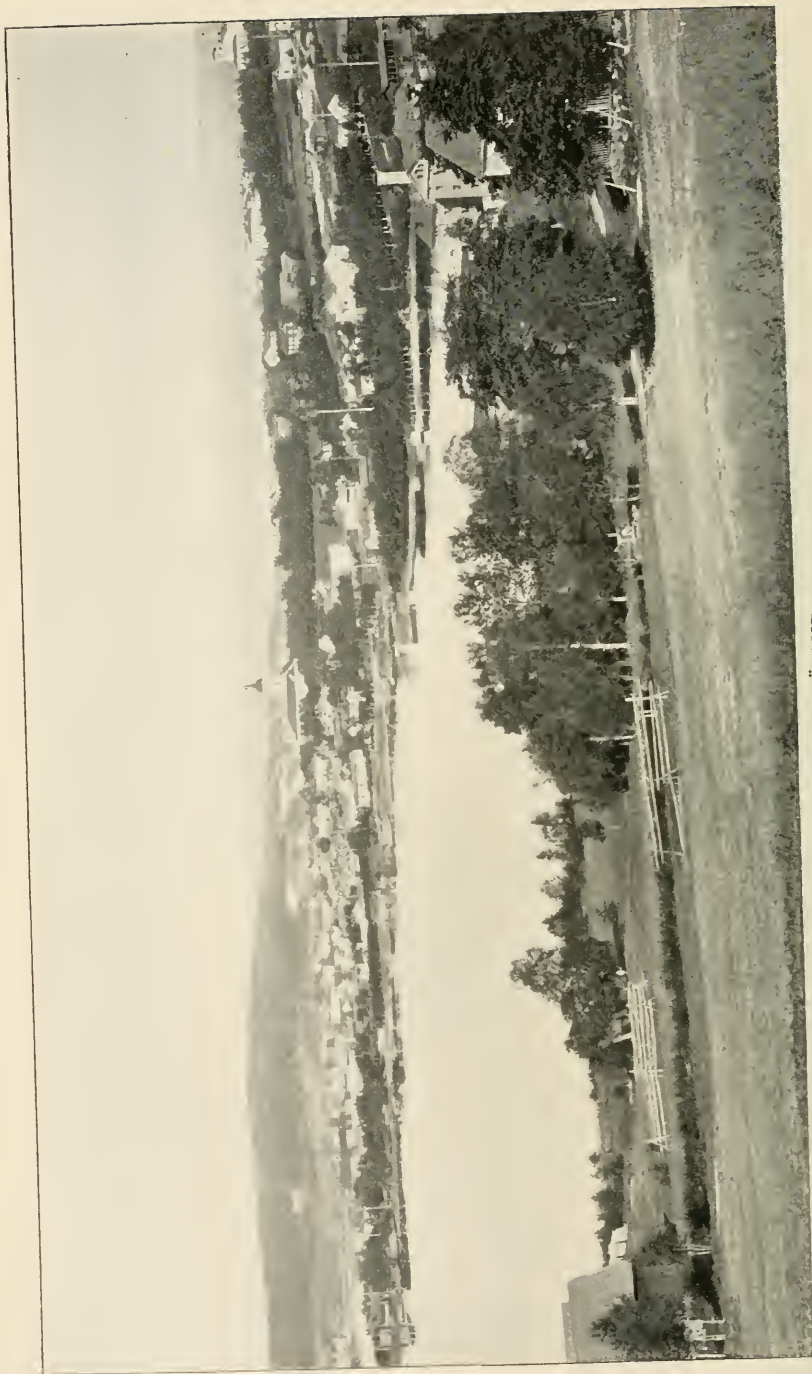
If we pass over now to other expenses for church purposes, the presentation need be only very brief.

The church warden's salary is generally so inconsiderable that it should not be taken into account. In the bishoprics of Lund and Göteborg it commonly happens that the congregation has an accountant, whose salary seldom is more than 3 crowns. The other church servants are: Sexton, organist, chanter, beadle, fireman, bellows-treader, ringer and grave-digger. It is evident that not all of these officers are found in each church.



NORRKÖPING : BERGEBRON, THE FIRST OF THE BRIDGES ACROSS MOTALA RAPIDS.





HERNÓSAND.

The salaries of the sexton and organist have at the last regulation of salaries been greatly reduced. In many places, especially in the bishopric of Skara, the salary of the sexton does not amount to 100 crowns and very seldom are the salaries of the organist and sexton, combined, 200 crowns.

TABLE L.

BISHOPRIC.		Salaries in ready money.	Taxable value of residences with agriculture.
Upsala	Bishopric.....	124,975	98,125
Linköping	".....	100,588	109,400
Skara	".....	66,594	112,000
Strengnäs	".....	76,206	57,000
Vesteras	".....	80,157	94,502
Vexjö	".....	72,220	24,800
Lund	".....	219,085	1,291,560
Göteborg	".....	151,662	249,300
Kalmar	".....	28,330	2,700
Karlstad	".....	56,273	56,800
Hernösand	".....	80,499	35,600
Visby	".....	11,987	5,700
Stockholm	Consistory.....	89,615	—
Stockholm	Royal Consistory.....	1,901	—
Total		1,160,092	2,137,487

Besides these salaries it happens often that these officers receive free residences, one or more collections, compensation for employment, etc. The sexton's residence, where it exists, is generally inconsiderable, but at times it may be as large as an average parsonage.

The combined disbursements for church purposes constituted 10,848,190 crowns in 1893. For the public schools disbursements for the same year 14,351,507 crowns. In 1888 the figures were respectively 9,965,054 crowns and 12,195,400 crowns, from which it appears that the budget of the public school is yet in strong progression. The difference becomes greater between the disbursements for church purposes and for the public school if we consider the relation in cities. While the disbursements for the former in 1893 constituted 2,772,786 crowns (house and inventories 1,183,059, salaries for clergymen 713,716, church servants 347,543, other expenses 528,468), the disbursements for the public schools were 4,630,078 crowns (house and inventories 958,-

506 crowns, salaries 2,770,108 crowns, the other expenses 901,464 crowns.)

When disbursements for church purposes are considered we should remember that not all of these means are derived through assessments. A very large number of churches have considerable church treasuries, and in the bishoprics of Lund and Göteborg, especially in the former, the churches own estates whose revenues are sufficient and occasionally more than sufficient for the support of the church. How great an amount the church treasuries of Sweden at present contain I am not able to report, but the figures would hardly fall under 10 millions of crowns, although a great number of the churches have no balance in the treasury worthy of mention. In the bishopric of Lund the reserve was in 1876, after debts had been deducted, 2,636,801 crowns, and in the bishopric of Linköping (1895) 1,365,168, but debts were 215,395 crowns. In the most of the bishoprics the figures are, however, considerably less. In the bishopric of Strengnäs (1890) the reserve or balance of the church treasury, after debts had been deducted, was but 232,441 crowns.

Dissenters and Separatists.

Sweden enjoys the advantage of a comparatively great ecclesiastical unity. While in several Germanic countries the population, in religious respects, is divided into two or more parties of nearly the same strength, and while not only liberal England but also the despotically governed Russia, have long been supplied with sects of Non-Conformists, Sweden has up to the very latest years presented a united and unanimous people on religious questions. In spite of the fact that these conditions have been considerably changed in the last thirty years, nevertheless, according to official reports, 99 per cent of our people belong to the Swedish Lutheran Church, and if we reckon as belonging to the State Church all who have not legally withdrawn from it, the per cent would be 99.9, since the number of those who have legally withdrawn was in 1890 but 4,277 persons.

The whole number of those differing from our church, including the unbaptized children, was, according to official reports for 1890, 49,763. This number is too low, as I shall show further on. However, of the number given not less than 23,307 were unbaptized children, 12,500 Baptists and 5,143 Methodists.

The time during which the defection from the State Church was greatest seems to have been between 1870 and 1890. Since that time both the five-year reports of the governors of the provinces, and the reports of the bishops state that the propaganda of Dissenters and Separatists no longer have the same progress as before.

Thus, for example, the governor in the province of Upsala, in his five-year report, says, concerning Separatism: "This movement has in a great number of congregations in the southern part of the province almost entirely died out. In large tracts of this part of the province, not a Separatist can now be found. In the rural districts of the province not less than 38 are in the northern part." In a like manner in the province of Kalmar: "Rather stagnant or retrogressive, at least with respect to genuine Separatism." Concerning the province of Vasteras, the five-year report says: "With respect to the religious movements, especially those of a Separatistic nature, they can not be said to have increased, but rather weakened. The exterior expression for them remains, of course, the same, but interest has decreased." And in the corresponding report for the province of Jämtland, we read: "In the schismatic movement nothing has occurred during the five years which is of noteworthy interest. The only thing that can be stated, is that these movements have made no progress, and one is even warranted in saying that the Baptists, which is the most widespread of these sects, in this province is retrogressing, so that the influence which this movement has long exercised has been lessened considerably." It is communicated from the province of Blekinge that the membership of the Methodist congregation in Karlskrona during the period (1885-1890) decreased from 416 to 278. And, at the last synod of the bishopric of Göteborg, it was reported, that the Methodist congregation in Humelstad was dissolved and their meeting-house torn down.

If we now pass over to the Dissenters' geographical extension in our land, we notice immediately that this is very changeable. In the exhibit we give below the official figures from reports of the State Central Bureau have been followed, even though these figures are too low:

TABLE M.

BISHOPRIC.	Metho- dists.	Baptists.	Unbap- tized children.	Others Unbap- tized.	No confirmed.	Others.	Total No. to- gether with unbaptized children
Upsala	758	1,646	3,986	237	98	324	7,049
Linköping	916	821	1,579	54	60	277	3,707
Skara	25	136	640	13	12	72	898
Strengnäs	515	2,097	3,287	405	111	258	6,673
Vesteras	571	1,972	3,736	250	201	165	6,895
Vexjö	87	87	608	20	18	103	923
Lund	168	881	1,169	243	49	549	3,059
Göteborg	183	120	409	14	34	409	1,169
Kalmar	59	57	114	1	3	10	244
Karlstad	881	426	3,007	26	59	127	4,526
Hernösand	169	2,309	3,444	360	134	594	7,010
Visby	470	763	528	63	6	156	1,986
Consistory of Stockholm . . .	341	528	800	68	7	379	2,123
Total	5,143	11,843	23,307	1,754	792	3,423	46,262

Remarks. Legalized congregations with their own church book-keeping are not included. Members of these are 3,501 (1890.)

To "others" belong Separatists (701), Salvation Army (287), Swedenborgian (34), French Reformed (32), English Episcopal (135), Catholic-Apostolic (313), Roman Catholic (514), Greek-Catholic (10), Mosaic (1,121), Mormons (234), Non-confessors and others (42). Reports are for the year 1890.

As already remarked, these figures are too low. Only those which report the number of "unbaptized children," "other unbaptized persons" and those "not confirmed" can be relied upon. And it may be remarked as a cheering fact, that the number of unconfirmed is not larger than 792.

In that part of the Report of the Official Statistics of Sweden, from which these figures are taken, exhibits in detail for the different pastorates are also given. If we study these reports and compare them with the statistics of the non-Lutheran societies we find that Separatism and the existence of sects has the greatest influence and is most prevalent in middle Sweden and southern Norrland, or, more particularly determined, in Upsala, Strengnäs, Vesteras and Karlstad bishoprics together with

Medelpad and Gothland. These movements have been able to exercise comparatively less strength in the bishoprics of Hernösand and Linköping, and least in the bishoprics of Vexiö, Kalmar, Lund, and Göteborg.

In the five last-named bishoprics, the pastorates, where none, or at least very few Dissenters are found, constitute the preponderating number.

The figures concerning non-Lutheran religious societies, which have been issued by the Central Bureau of Statistics, are, however, too small, and—since the reports for the respective congregations have been computed upon a different basis and from other sources—are even in some other respects misleading. If we follow the Dissenters' own reports, the average number of free-church members, when we consider the Swedish Mission Societies, Baptist Societies, and Methodist Societies as one, would be, in relation to the population, by provinces as follows, per 1,000 inhabitants:

TABLE N.

Vernland	64
Gotland	62
Orebro	56
Vestmanland	51
Gefleborg	51
Upsala	46
Södermanland	38
Stockholm	37
Kopparberg	33
Stockholm (city)	32
Vesternorrland (province)	31
Ostergötland	25
Jönköping	23
Elfsborg	19
Kalmar	15
Göteborg	14
Jämtland	13
Blekinge	13
Skaraborg	12
Kristianstad	8
Norrbotten	8
Malmöhus	6
Halland	6
Kronoberg	4
Vesterbotten	3

These figures confirm what has been said before concerning

the geographical extension of Sectarianism and Separatism. The very hot-bed of the "läseri" of Norrland and Smaland, which during the first half of the century were the battle-ground for the attention and persecution of the authorities, and the so-called "Liberalists," and which (läseri) is, at present, looked upon by the free-church members as the reason for the spiritual darkness of this region, are consequently the best protected places in our land from sects and Separatists.

I have not had the opportunity of obtaining statistics concerning the distribution of "mission-houses" in the different provinces or bishoprics, but the following figures, which I have arranged from divers reports, ought to be approximately correct. The bishopric of Upsala with the city of Stockholm has 260, Linköping 110, Skara 100, Strengnäs 140, Vesteras 200, Vexjö 120, Lund 140, Göteborg 40, Kalmar 30, Karlstad 240, Hernösand 90, and Visby 30. If these houses were somewhat evenly distributed over the land, then 40 per cent of Sweden's congregations would be without a mission-house. Since, however, a very large number of congregations, especially in the provinces of Örebro, Kopparberg, and Vermland, have five, six, seven and even ten, or more, such meeting-houses, and since two, or more, meeting-houses are found in hundreds of congregations, we find that the people in more than two-thirds of Sweden's 2,538 Evangelical Lutheran congregations rather attend the divine services in their churches than in other more or less Separatistic places of worship. In some regions these meeting-houses are very rare. In the province of Kronoberg, there are but 27 (1890), in Halland 7 or 8, in the rural district of Malmöhus province a score, etc. In reality, the erection of a meeting-house is not always a reliable indication of a sect's progress in the region where the building is erected. Often the outlook at these places is so "dark" that the sects are compelled to summon help from all parts of the country to "evangelize" the district.

Of the so-called free-church societies the Swedish Mission-Society is generally considered to be the most important. The Swedish Mission-Society, or Mission-Covenant, is a very strong organization of Separatists. The Separatism, which appeared in Norrland at the beginning of the century, and in less strength in other regions, is in comparison with the Swedish Mission-Society of very subordinate importance. These older Separatistic movements have chiefly appeared as a reaction because of defections

of life or doctrine in the state church from pure Lutheran teachings, while the followers of Waldenström, the Mission-Friends, are hostile or, at least, indifferent to the pure teachings. In reality, the old Separatism, and likewise the old Pietism have no connection with the later movements. The last named has moreover appeared and had its greatest progress in those regions where the former were unknown, and that those regions where the free religionists of today have made but little progress, are the same in which the religious interest had been best and most generally beforehand awakened, Waldenström himself admits in an utterance concerning the old hymn-book at the Church Council of 1868. The governor's report from the province of Norrbotten also informs us that the "Lutheran Separatism" (viz., the old Separatism) is, because of its strict Lutheranism, an aid to the clergy against sects of all kinds. In the account of Separatism, therefore, I omit those Separatists who have not yet united themselves with the Mission-Society.

The Mission-Society has historically appeared through a separation from the "Evangeliska Fosterlands Stiftelsen" of the Mother Church. Of primary importance to this society was the great meetings of 1877 and 1878 at Stockholm, and, with respect to doctrine, the question of the Atonement (Waldenström being a Socinian), and the meaning and nature of the Lord's Supper, as applied to right of partaking in it.

The Society has had great progress. Its congregations and societies number over 900, to which belong more than 800 "mission-houses," and its membership exceeds 70,000. It supports a great number of ministers and has a Theological Seminary in Stockholm. It has many foreign missions and allows its most trusted man a very large income.

The society supports foreign missions in North Africa and Congo, in Petersburg, Caucasia, and Persia, in China and Turkestan. For that matter, all its mission work can well be called "foreign mission," since its labors, even in Sweden, consist in converting people from the Lutheran church to the Society, and since the Society considers those regions, where no followers of Waldenström are found, as dark, whether the people in these districts worship Christ or Buddha, are Lutherans or Mohammedans. Mission charts are even said to be found, giving the extension of Christianity in our land, and the papers of the Society speak of "Darkest Africa" and "Darkest Smaland" in

such a manner that the reader must get the idea that there can hardly be a difference worthy of mention, between the spiritual condition of the Fetich-worshippers, savages, negroes degraded in every vice, and the people of Smaland, known for its religious activity, where powerful spiritual revivals, at least with respect to the province of Kronoberg and the bishopric of Kalmar, are more than a century old. One does not need more than to contemplate these and similar facts in order to be convinced that the spirit, which animates the Swedish Mission-Society is in positive opposition, not only to the State Church, but also to the Lutheran Church generally, especially the pietistic sentiment in the same. This appears clearly from the fact that the Lutheran Church in America, where, as is well known, all denominations are free, has also become the object of mission work on the part of the Mission-Society, of the followers of Waldenström.

What has already been said concerning sects and Separatists in general is applicable also with reference to the extension of the Mission-Society in our land. Its membership is most numerous in Vermland, Nerike, Dalecarlia, Stockholm province and city, Vestermanland, Medelpad, Helsingland, Gothland, the province of Jönköping, Södermanland and certain parts of Östergötland. In the remaining parts of our country they appear either in certain districts only, or are very scattered.

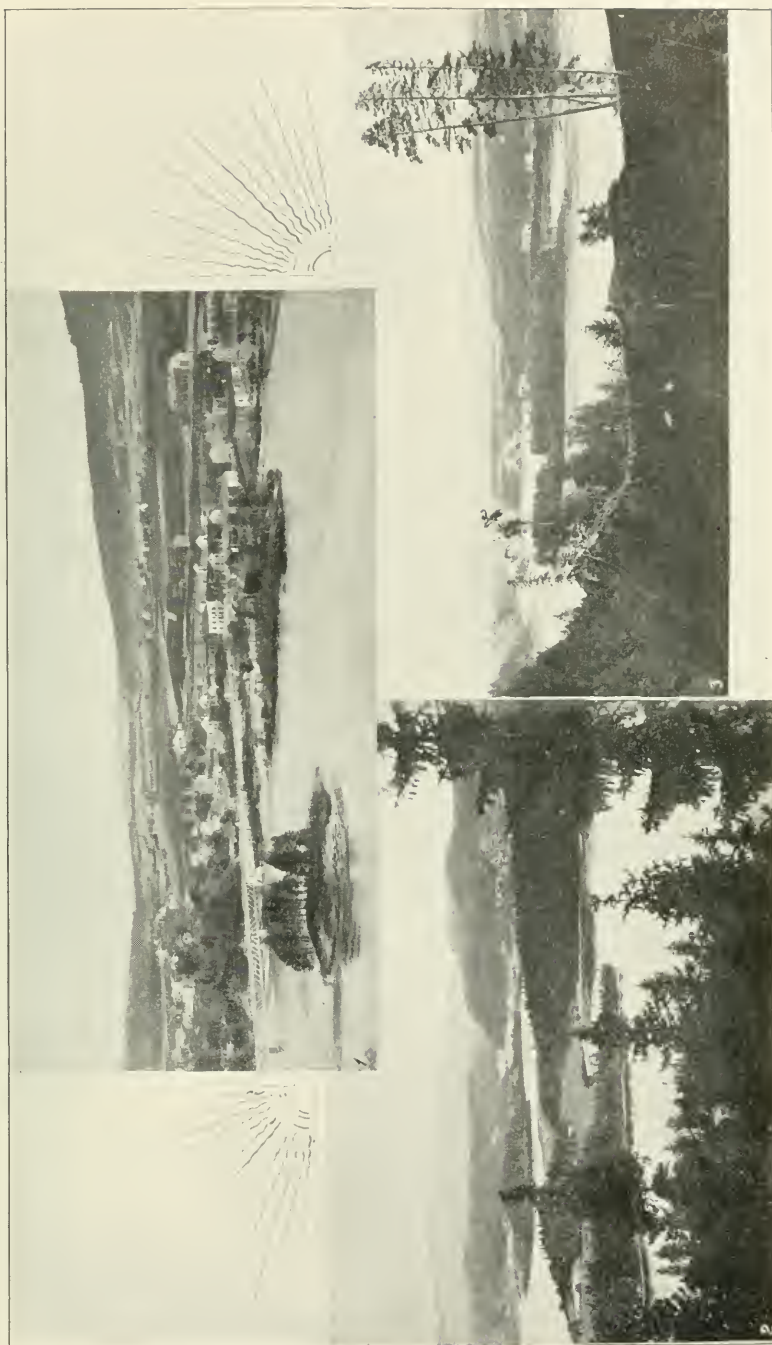
Their representation in the different bishoprics, the number of "mission-houses" and congregations all appear in Table O:

TABLE O.

BISHOPRIC.	No. Congregations.	No. Mission Houses.
Upsala	168	165
Linköping	63	55
Skara	73	75
Strengnäs	87	71
Vesteras	108	115
Vexjö	50	42
Lund	68	53
Göteborg	24	14
Kalmar... ..	16	23
Karlstad	126	148
Hernösand	78	35
Visby	39	11
Stockholm	8	4
Total	908	811



THE RAILWAY BRIDGE ACROSS THE INDAL RIVER.
LOG CHUTE FROM ÖSTERSTRÖM. THE RIVER INDAL, SILLRE, LIDEN.



1. THE ANGERMAN RIVER AT SOLLEFTEA. 2 AND 3. VIEWS OF THE ANGERMAN RIVER.

Remarks: The Special Statistics are possibly not fully exact, since it has been difficult to determine to which bishopric a portion of the free-congregations belong. Several congregations have one-half or one-third of a mission-house. These are not included. Figures are for 1896.

The largest free-congregations are the Lutheran, Mission-Society's eastern and western congregations of Stockholm (1,835 members), of Gefle (1,202), of Göteborg (1,080), of Norrköping (816), of Jönköping (800), Stockholm's southern congregation (694), of Upsala (650), of Karlstad (619), of Kristinehamn (554), of Leksand (551), of Våse (531), of Karlskoga (530), of Sunne (504)), and of Nora (500). On the other hand there are 89 congregations in which the number of members does not reach 20.

The members of Stockholm's combined free congregations number 3,571 (1.35-100 per cent of the population) and Göteborg's combined free-congregations have 1,328 members (1.19-100 per cent of the population).

Of the two University cities, Upsala has 650 followers of Waldenström, and Lund 45. The free-congregation of Jönköping has 800 members, while the corresponding number for the somewhat larger city of Karlskrona is 110. The almost equally large cities of Karlstad and Uddevalla have respectively 619 and 20. Eskilstuna has 420, Kalmar 89, and Varberg 7 free-church members. As far as I can learn from the Mission-Society's last register, there are no free congregations in Vexjö, Eksjö, Vimmerby, Vestervik, Sigtuna, Sölvesborg, Kristianstad, Ystad, Kungsbacka, Kungälv, Askersund, Haparanda, Simrishamn, Engelholm and Marstrand. Also, in a part of the remaining cities the Society's congregations are very weak. Thus, for instance, the free-congregation in Falkenberg is deprived of such important factors in a congregation's sound development as a minister, a leader, members, and a place of worship. The free-congregation of Magra in Vestergötland seems to be equally meagre.

The greatest number of followers of Waldenström are found in the bishopric of Karlstad (about 15,500, of whom more than 14,000 are found in Vermland). Visby bishopric has absolutely the smallest number (987), but relatively the bishopric of Lund has least (3,263). Not including the city of Göteborg, the bishopric of Göteborg has but 1,421 Separatists. Even these are gathered in a few localities so that, if Stora Lundby with 254

Separatists, Möludal with 107, Halmstad with 238, and Enslöf with 206, are not included, the remainder of the bishopric has but 616 Separatists to about 400,000 inhabitants. Such also are the conditions in Kalmar bishopric, where half of the number of the Mission-Society's followers are to be found in Mönsterås, Högsby, Torsås, and Söderåkra. Halland has 501, the provinces of Kronoberg and Vesterbotten respectively 154 and 266 (1895). Had the Mission-Society had the same progress in the whole nation as in the province of Kronoberg it would have a membership of only about 4,500, but, if the progress had been the same as in the province of Karlstad, it would have had about 276,000 members. The city of Stockholm and the bishoprics of Upsala, Strengnäs, Vesterås, and Karlstad comprise about two-thirds of Sweden's Separatists.

The number of members in the Swedish Mission-Society appears in Table P.

Next to the Mission-Society comes the Baptist Society with respect to progress and membership. While Denmark has but 3,310 Baptists, Norway, 2,244, Finland 1,570, German Switzerland 503, and the whole German Empire 24,571, Sweden had in the year 1896 not less than 38,094 Baptists—a number which seems to indicate that Sweden must have a soil more receptive of that peculiar doctrine than any other Lutheran land.

How the Baptists first appeared, is generally known. Its first conquests were won in Halland, whose only Baptist congregation (Weddige-Mark) is the oldest in Sweden, founded in 1848. But although this congregation, with its meeting-house—as is stated in the report of the Extension of the Baptist Society by provinces, which appeared in "Veckoposten" at the close of the year 1894—still remains as an evidence of the favor of God, nevertheless it was not in these districts where a great number of spiritually inclined teachers, supported by the confidence of the religiously interested people, were active, that the Baptist Society should win its greatest conquests. It was, instead, central Sweden, submerged in spiritual death, which was to be the soil most receptive to the seed-corn of the Baptists—a place which prided itself on the deep calm of its spiritual life and where there was a peculiar freedom from all spiritual movements. The membership of the society increased very rapidly, so that, e. g., the Stora Mellösa Baptist congregation already in 1870 had 307 members, while in 1895 it had but 264.

In 1855, Sweden had 9 Baptist congregations with a combined membership of 476. In 1870 this number had increased to 8,617. In 1880 the Baptist Society had 19,297 members, 303 congregations, 116 meeting-houses, and 14,776 Sunday School children. In 1890 the corresponding figures were 34,837—524—244—33,825. In 1896 they were 38,094—555(of which 4 were organized in 1895)—307—40,924. These figures testify to great progress. However, it appears that the progress during the last years has been considerably less than before. While the membership during the years 1880-1890 increased by about 80 per cent, the increase during the years 1890-96 was not even 10 per cent. The number baptized during the years 1886-90 was 14,718 but during the year 1895 only 1,905, and the decrease in the number baptized in comparison with the preceding year was 690.

During the years 1886-90, 1,615,819 crowns were collected for the society's expense and for missionary work. During the years 1895, 438,587 crowns were collected for "the advancement and sustenance of the kingdom of Christ." The Baptists' meeting-houses of 1895 were valued at 2,370,429 crowns, and the debt resting upon them amounted to 800,425 crowns.

With respect to the number of Baptists in the provinces, you are referred to Table P.

The greatest number are found, relatively speaking, in Gothland (219 Baptists to 10,000 inhabitants), absolutely speaking in the province of Västernorrland (4,389). It should be noted here that the district of Medelpad gives the greatest number to this figure, viz., 3,328, while Angermaland by right is considered by the bishop of Hernösand as belonging to the nation's most orthodox provinces. The least number of Baptists, relatively and absolutely, are found in the province of Halland (79). The average number in this province is 6 Baptists to 10,000 inhabitants.

The Swedish Baptist Society is divided into 19 district societies, in which 655 ministers labor. The smallest district society is that of Norrbotten, with 216 members, 8 congregations, 3 meeting-houses, and 4 ministers. The largest are those of Stockholm, with 6,774 members, 63 congregations, 36 oratories, and 96 ministers, and Nerike, with respectively 4,151—37—31—58.

The third of the more important dissenting religious organizations is that of the Methodists. This society is considered, in

general, as being more worthy of respect and as being more religious than either of the two preceding societies. Its increase is also considerably slower. A great number of its members, although far from all, have withdrawn from the Swedish Church in the correct and prescribed manner.

The Methodist Society in Sweden is divided into five districts, viz., Gefle, Gothland, Göteborg, Malmö, and Stockholm. Of these Göteborg is the largest, with 4,175 in full membership, and 423 on probation, 40 local preachers, 31 congregations, and 37 churches. Next comes Gefle district, with 3,747 members admitted into full membership, 492 on probation, 37 local preachers, 28 congregations, and 34 churches. The largest Methodist congregations are Gefle, with 707 members in full membership, and 150 on probation, St. Paul Church of Stockholm, with, respectively 465 and 95, St. Peter Church of Stockholm, with 497 and 29, Trinity Church of Stockholm, with 389 and 49, Upsala, with 575 and 150, Emanuel Church of Göteborg, with 477 and 74, St. Jacob Church of Göteborg, with 386 and 33, Orebro, with 337 and 23, Visby, with 310 and 15, and Norrköping, with 524 and 65.

The total number of Methodists in Sweden (1896) was 16,725, of which 1,890 were on probation.

No great increase in the society has occurred during the last years. The number of members in full membership was increased during 1896 by 310, and the number of probationists by 18. In Göteborg district the membership decreased by 94.

The whole number of Methodist congregations in Sweden is 112, number of churches 120, with a valuation of 1,385,363 crowns.

Eleven parsonages are found with a valuation of 33,262 crowns. The debt resting on the church property of the society amounts to 462,975 crowns. During the last year the number of churches was increased by 10, the number of local preachers decreased by 10 (from 141 to 131) and the debt on the church property increased by 21,731 crowns.

The Methodists have often special religious instruction for their children, and, besides, Sunday Schools, where they receive children of even other than Methodist parents. Methodist ministers administered baptism last year to 297 candidates, against 339 during the preceding year.

The Sunday School is for the Methodists, as the Baptists and

Mission-Society, the institution from which they expect most aid, and indeed by right.

Table P. presents comparative statistics of the free-church societies for 1895:

TABLE P.

PROVINCE.	Baptists.		Mission Society.		Methodists.	
	No. of Members.	No. members to 10,000 inhabitants.	No. of Members.	No. members to 10,000 inhabitants.	No. of Members.	No. members to 10,000 inhabitants.
Stockholm (city).	3,586	132	3,343	123	1,446	53
Stockholm (prov.)	1,194	76	4,342	275	152	9
Upsala	1,232	100	3,698	301	772	63
Södermanland ..	2,731	169	2,785	172	572	35
Ostergötland	2,438	89	3,245	320	1,188	44
Jönköping	626	32	3,622	184	389	20
Kronoberg	360	23	110	7	167	10
Kalmar	1,017	44	1,647	72	772	34
Gotland	1,135	219	1,181	228	920	178
Blekinge	675	47	812	57	388	27
Kristianstad	1,098	50	773	35	11	0.5
Malmöhus	496	13	1,402	37	542	14
Halland	79	6	607	44	169	12
Göteb. & Bohus..	633	20	2,754	88	1,103	35
Elfsborg	865	31	3,953	143	296	10
Skaraborg	500	20	2,265	93	124	5
Vernland	2,130	84	12,829	507	1,273	50
Orebro	3,942	209	5,081	269	1,458	77
Vestmanland	1,726	120	4,608	323	943	66
Kopparberg	3,018	146	3,127	149	596	29
Gefleborg	2,933	134	6,893	315	1,026	47
Vesternorrland ..	4,389	201	2,110	98	272	12
Jämtland	921	88	418	40	18	2
Vesterbotten	174	13	266	20	—	—
Norrbotten	216	19	724	63	—	—
Whole nation..	38,094	71	72,595	148	14,597	29

Concerning the remaining religious organizations, it is sufficient in this connection to name the following:

The New Church, or the followers of Swedenborg, have two congregations in Stockholm. Besides these, there are individuals who in their view of life have adopted more or less of Swedenborg's teachings.

The Irvingites, or the Catholic Apostolic Church, have (1890) congregations in Stockholm and Norrköping. During later

years this society has won followers in Hernösand, Vada, Augarn, and other regions. The views of this sect probably partake too much of the nature of true Christianity to win followers among those who desire to leave the Lutheran Church.

There are four Roman-Catholic congregations, viz., in Stockholm, Göteborg, Gefle, and Malmö. In Stockholm the society makes great efforts, but the great progress, that many fear, will hardly be the result. The whole number of Papists in Sweden in 1890 were reported at 1,390. This figure does not indicate any "increase," in the number of Swedish Catholics, worthy of mention.

Of the remainder there are one French Reformed congregation, two English Episcopal, and one Greek Catholic congregation. The Mosaic congregations number seven. The number of Mosaic believers is 3,402, of which 1,293 are in the city of Stockholm. In the column "Others" (Table M.) are included 9 Utilitarians, 7 Infidels, 2 Atheists and 1 Free-Thinker.

The Church Life.

In judging of the church life in a church-body, it is above all the relation of the common people to the means of Grace, which must be considered from an Evangelical-Lutheran point of view. While the rationalistic, the so-called humanitarian tendency, as well as sects in general attach the greatest importance to the sacrificial, to man's actions, Evangelical Christianity places more weight on the sacramental, God's grace and faith. The less the means of Grace are used the more spiritual death and spiritual darkness, even if the exterior culture, piety, and honesty seem to have improved. For exterior piety, which receives not its strength from the Means of Grace is and will be but Paganism in its best form.

On the other hand it is evident, that even the relation to the means of grace may be but exterior, so that the use of these means bring about no change in the religious and moral state of a man. This relation, formerly more common than now, can be considered as a Jewish tendency in the Evangelical church.

We can also look upon the relation to the Means of Grace as affecting the inner life, but not reflected, a relation, which should be closely considered, when we are to judge of the spiritual attitude in certain districts of our country before the year 1850.

In order to rightly judge of the religious life, it is therefore necessary to observe, as far as is practicable, what effect the means of grace has upon the common people and the individual. It is not necessary to say that this examination is considerably more difficult for the Lutheran than for the Donatist.

In conclusion, in judging of the religious life, the moral relation of the people must be taken into consideration, the increase or decrease of the more apparent or common sins.

First, then, an account of the use of the means of grace in the Swedish Church, so far as is practicable with the aid of incomplete reports, should be presented.

The use of the Word of God as a means of grace is evidenced above all by a participation in the public Divine Services.

In the different bishoprics, conditions, in this respect as in many others, differ considerably.

The situation seems least encouraging in the bishoprics of Upsala, Strengnäs, Vesteras, and Karlstad, where the public Divine services in most of the congregations are very poorly attended. However, the churches in these bishoprics are not so generally neglected as is commonly imagined. "On the contrary," states the last report for the bishopric of Upsala, "Reports show not only, that in many places the time-honored custom of Sunday attendance at the house of God continues to be observed, but also, that, in many congregations, where a deterioration had begun, the interest in Divine Service had been again aroused."

The situation is far better in the bishoprics of Linköping and Visby. For the bishopric of Linköping it was reported at the ministerial meeting of 1895 that the number of attendants at church had been increased in about 90 congregations, decreased in about 70, and but slightly altered in the remainder.

Diligence in attendance to the word of God seems best in greater parts of the bishoprics of Skara, Vexjö, Lund, and Hernösand, and in almost the whole of the bishoprics of Göteborg and Kalmar—the districts where the older Lutheran Pietism most powerfully rooted itself in the minds of the people.

The attendance at church, every Sunday and holiday in the bishoprics of Stockholm, Upsala, Vesteras, Strengnäs, and Karlstad is about 10 per cent of the population, or 173,000. In the bishoprics of Linköping, Hernösand, and Visby 15 per cent, or 147,000. In the bishoprics of Skara, Vexjö, Lund, Göteborg, and

Kalmar 25 per cent, or 520,000. In the whole nation (about 2,500 churches) 840,000.

About 17 per cent of Sweden's population does, according to this calculation, attend church every Sunday. Even if we approximate the number of those who listen to services conducted by preachers in school-houses or other places besides the church at 3 per cent, and the number who attend the Dissenters' services at 5 per cent, nevertheless, about 75 per cent of our people are absent from every kind of divine service every Sunday. In this connection it should be noticed, however, that in Sweden small children are not taken along to church; also, that where distances to churches are very great people gather in separate houses to hear sermons read. This applies especially to Norrland.

With reference to the use of God's Word in the homes, it is generally complained and lamented that family devotions are very rare.

"The so-called 'old readers,' " says a former report for the bishopric of Vexiö, "who in general, are distinguished for their good knowledge of Christianity and their religious spirit, are also those who most diligently use the word of God in their homes and most regularly conduct family devotions." Individual communion with God's Word seems more common. This is vouched for at least with reference to the bishopric of Göteborg.

The Holy Bible is now found in almost all homes. Less distributed are our confessions of faith. Since the subscribers to the last edition were over 22,000, it can be assumed that these books are found in from 30,000 to 40,000 Swedish homes. The books of devotion most used in the bishoprics of Hernösand, Kalmar, Vexiö, Skara, Lund, and Göteborg are the productions of Luther, Arndt, Nohrborg, Roos, and Schartau. Otherwise Rosenius, Waldenström and Moody seem to be the authors most in favor. In Finnmarken the works of Laestadius and Laitinen have a wide circulation. In the bishoprics of Hernösand, Vexiö, and Kalmar, the religiously inclined use as song-books "Syréns Sangbok," "Mose och Launnets Visor," and the "old hymn-book," which in some places in this region was used at the regular service even until a few years ago. In place of books of devotion, the free-religious use mostly papers for their edification.



INTERIOR OF THE CHURCH OF HERNÖSAND.

With respect to Holy Baptism, the condition in our land is, that if the Baptists are not counted in, very few parents allow their children to grow up unbaptized. The number of unbaptized children in Sweden was in 1890 23,307, and others unbaptized, 1,754.

The number of unbaptized children in the different bishoprics appears in Table M.

In the majority of the congregations there are but a very few children who remain unbaptized, and, in 527 of Sweden's 1,379 pastorates, there are no unbaptized children. These pastorates are divided among the different bishoprics, as follows:

Bishoprics.	Pastorates.
Upsala	21
Linköping	50
Skara	67
Strengnäs	13
Vesteras	12
Vexjö	55
Lund	150
Göteborg	75
Kalmar	31
Karlstad	3
Hernösand	39
Visby	11

In the most of the bishoprics, the reports complain that baptism is deferred until the child becomes from one to two months old, and even much older. Exceptions from this rule occur chiefly in the bishopric of Göteborg and the majority of the congregations in the southern bishoprics, where children receive the blessings of baptism very early.

When the use of the Holy Communion is to be discussed, fixed and reliable figures are missed, just the same as when it concerns the churchliness of the people. That the number of communicants has decreased in a marked degree during the last 30 years, is generally known. In order to understand how great this change is, which has taken place in this respect, I quote the following from a delineation of Sweden's ecclesiastical relation in 1825: "There are congregations where persons are found occasionally who go eight or more times to the Lord's Supper (this is the case with many of the northern 'readers'), but the most common attendance is from two to four times per year. For this reason communions are in general very well attended and this

is so, especially from the fact that in relation to the population, communion days are in many places too few; for instance, there are congregations of 1,200 persons where the Lord's Supper is partaken of but six times per year. The great number of communicants, which, in the rural congregations on a communion day, occasionally amounts to 500 and over, requires naturally a great store of wine (e. g., in Legsand per year 18 firkins)."

In all of the bishoprics' reports, with the exception of Göteborg and Kalmar, it is complained that there is a greater or less decrease in the number of communicants. Thus, for example, says the report from the bishopric of Upsala: "From nearly all parts of the bishopric come complaints of a continued decrease, and in many places it has decreased to more than half of what it formerly was; indeed, congregations can be found where hardly a tenth of the members appear at the communion table during the year."

The last report for the bishopric of Linköping says that the participation in the Lord's Supper has decreased in a considerable degree in about 100 congregations, in a slight measure increased in about 50, and has been without any particular change from the old number in the remainder. In one congregation the number has decreased from 1,200 to 400, in another from 1,469 to 936, in a third from 1,700 to 800, etc.

In the bishopric of Skara conditions are more favorable, so that the number of communicants annually in many places is greater than the population. The northern and eastern parts of the bishopric are an exception from this rule.

Non-attendance at the administering of this Means of Grace seems greatest in the bishoprics of Strengnäs, Vesteras, and Karlstad. Not half of the number entitled to communion partake of communion in the majority of these bishoprics.

Concerning the bishoprics of Vexiö it was reported for the year 1887 (conditions were tolerably unchanged at the last Synod): "The number of communicants has increased in the province of Kronoberg in 15 congregations, and in the province of Jönköping in 5 congregations, and decreased in the province of Kronoberg in 4, and in the province of Jönköping in 25 congregations."

Concerning the bishopric of Lund, the report from the rural district of South Scania states that the respect and desire for this holy sacrament is as deep and intense as of yore, and that, as a result thereof, the Lord's Supper is often commemorated sev-

eral times a year by nearly all who are entitled to this privilege. An opposite condition exists in North Scania and Blekinge, as well as in the city congregations. As an example, it may be related that in a city congregation in 1890 there were 5,569 communicants, and the number who availed themselves of this privilege, 1,554. And the figures for a rural congregation in the district Villand were respectively 2,360 and 826. However lamentable this may appear, it may nevertheless be noted that these figures, which here seem very unfavorable, would in the bishoprics of middle Sweden be considered quite advantageous.

No change worthy of mention has taken place in the bishopric of Göteborg during the later years. The number of communicants has decreased in 10 congregations and increased in 10 pastorates. In several congregations not one is negligent, and in the majority very few in regards to this Means of Grace. Concerning many congregations it is said that the majority go to communion three to five times a year.

Of the bishopric of Kalmar we read: "From most of the congregations it is reported that this sacrament is received one or more times a year by all, or nearly all, who are entitled to it."

In the bishoprics of Hernösand and Visby the number of communicants has decreased in most of the congregations, but increased in a few.

Although we, as before stated, have no access to exact reports concerning the yearly number of communicants in Sweden, nevertheless, we can, with an eye on the reports which are at hand, form an approximate estimate of the probable number which, even though it may be considered far from exact, still would not deviate many per cent from the actual situation. Accordingly I have, with reference to the reports, which appear in the bishops' messages, compared with accounts from pastorates in different parts of the nation, arranged the following computation respecting the approximate number of communicants in Sweden every year:

In the bishoprics of Stockholm, Upsala, Strengnäs, Vesteras, and Karlstad, 15 per cent of the whole population	260,000
In the bishoprics of Linköping, Hernösand, and Vis- by, 40 per cent	390,000

In the bishoprics of Vexiö, Skara, and Lund, 80 per cent.....	1,120,000
In the bishoprics of Göteborg and Kalmar, 110 per cent.....	740,000
In the whole nation	2,510,000

If we assume that the number of communicants in Sweden is in round numbers 3,200,000, and consider that the magnitude of the above probable figures depends upon the fact that a very large per cent of church people commune several times a year, we can safely hold that not much over half of those confirmed remain in communicant relationship to the church.

The reasons for the declining use of the Means of Grace in question are indeed many. Among the cultured class there exists very often a certain scepticism as to the value of the Eucharist. However, the most important reasons are unbelief, indifference, and Separatism, and above all, the very custom of absenting one's self from this Means of Grace, in part probably depending upon the unscriptural exhortations of many preachers to the people, that they may not for this reason or that partake of the Lord's Supper. That still other reasons could be presented is shown by the following report from Vexiö: "Several years ago communion was held but once a month but, for several reasons, and especially that no support should be left to the more or less correct assertion that anxious souls did not have the opportunity of enjoying, often enough, the Lord's Supper, the innovation of holding communion twice a month was commenced. Each of these two communions are now just as largely attended as when but one communion service was held during each month." Similar experience I have had in one of the congregations of Nerike.

Confirmation seems to be the religious institution which has the most general sympathy of the people. Even if the figure which the Central Bureau of Statistics reports for the number unconfirmed (792) should be somewhat too low, nevertheless it is certain that very few baptized children neglect confirmation. Indeed, the desire to "ga och läsa" is in general so great that in many places threats of prohibition are used as a means of getting children to attend the public schools, although participation in school instruction is obligatory and legislation grants powerful means as aid in this respect; while the instruction for confirma-

tion is not only voluntary and tuition charges also voluntary, but it is also opposed very actively by Dissenters as well as, for example, by the Society for Religious Liberty.

In close connection with this instruction, as well as with the Means of Grace, the Lord's Supper, comes the individual pastoral care of the souls. For this end the clergy were solicited especially during the first half of the century in those regions where much spiritual interest had been aroused.

And this is, even in a less degree, still the obtaining condition of things. Thus, it is reported from the bishopric of Vexiö, that the clergy were in this respect solicited in the province of Kronoberg, often in 68 congregations, occasionally in 8, and seldom in 4; in the province of Jönköping, on the other hand, often in 35 congregations, occasionally in 33 and seldom in 32. In the report for the pastorate of Vexiö, we read: "Many of the members of the congregation, when they have become anxious concerning their salvation, have called upon the ministers, and two of the ministers have, according to their annotations, been called to 120 sick persons;" in the report from Urshult: "From and including the first of May, 1881, to the same day, 1887, the pastor has, according to notes, been called to visit the sick 599 times. He has often received visits from persons who have felt a desire to speak with him about their souls and their concern for eternity."

For the bishopric of Linköping it is reported that individual administering of the communion to sick and aged persons occurs often in 51 congregations, and that the clergy are often called upon for the individual care of the souls in 14 congregations.

In certain congregations in Norrland, in the majority of congregations in the southern bishoprics soul-comforting visits to the sick occur often, and in the bishopric of Göteborg it is the rule in several places that ministers have at certain fixed times receptions for persons, who seek spiritual advice.

Calls to the sick as well as a desire for the pastor's individual care of the souls seem to occur more seldom in the remaining bishoprics.

With respect to the remaining functions of the church it may be noted that Burial of the dead without the assistance of a clergyman occurs in very few instances, that church marriage is general, and that those who are not entitled to it often submit themselves to instruction for confirmation, in order to escape the

civil marriage. The number of marriages entered into before the civil authorities, constituted, in 1894, 380. The greatest number of civil marriages took place in the province of Kopparberg (70) and the province of Orebro (44). The least number occurred in Halland province (0), in Kronoberg province (3), in Kalmar province (3), in Vesterbotten province (1), and in Göteborg province (6) (of which 5 were in the city of Göteborg).

Taken in general, the number of marriages, in Sweden as well as in the remainder of Europe, has decreased. The whole number of marriages was in 1894, 27,851, against 28,478 in 1889. As a comparison, it may be stated that in 1810 the figures were 25,780, and in 1850 26,267. I give these figures here since they are of importance in judging of social and moral conditions.

If one should form a judgment after this account of the religious conditions concerning the present Christian religious life of Sweden it could hardly be, in the main, encouraging. With reference to diligence in the use of the Means of Grace, respect for the laws of God and man, religious earnestness and love for the Word of God and our church, an astonishing deterioration has taken place, so that some of our congregations in this respect, at least in the most important—the celebration of the death of Christ—rank probably lowest in the whole Lutheran Christendom. Progress on the other hand is evidenced chiefly in increased sobriety and richer contributions to missions. Through the combined efforts of unbelief, indifference, and Sec-tarianism, a devastation and a defection from Christian faith and Christian customs have passed over our land during a few decades, a defection, rare in the history of the church.

Nevertheless, such a dark portrayal does not apply to conditions in all parts of Sweden. The situation is worst in the bishoprics of Upsala, Karlstad, Vesteras, and Strengnäs, and also in Medelpad, and several congregations in the bishopric of Hernösand; in the northern part of the bishopric of Linköping, in Gullberg, Boberg, Vilfolka, and Valkebo of the same bishopric; in Tveta and Vestra district of the bishopric of Vexjö; in the districts, Vestra and Ostra Göinge, Villand, Gärd and Ostra, in the bishopric of Lund, together with a part of the laboring districts in the western parts of the same bishopric.

In most of the congregations in the just named territories the majority of the people live without the sacramental relationship to the church. Conditions are somewhat better in the bishopric

of Visby and the remaining parts of the bishoprics of Linköping and Hernösand, especially the latter, as also separate regions in the provinces of Upsala and Gefleborg.

On the other hand it must be acknowledged that the church people in the bishoprics of Lund, Vexjö, Skara, Göteborg, and Kalmar represent the majority of the people, and that the religious activity of the church in these parts has a great reputation and has been crowned with much success. To more than one of the congregations in these bishoprics can be applied what is said concerning one of the congregations of Kronoberg province: "The people here, and especially those who wish to be reckoned for something in a religious and spiritual sense, have a great fear of everything new and consider it almost as something anti-Christian." Another account says: "The congregation stands as one man against Separatism and hostility to the church, if anything such makes an attempt to enter. At the Luther festival in 1883 the congregation decided to enter as a perpetual member in the society, the Friends of the Church, into which the whole congregation is now received. This seems to have strengthened her union against unreligious currents from without."

If we now ask for the reason of the great defection, not only from the church, but also from Christianity as a whole—for a Christianity without the use of the Means of Grace is unknown to the Bible—the answers appear to be numerous. The spirit of the times, the bad class of newspapers, liberty to preach the teachings of infidelity, Separatism and Sectarianism, are commonly named. There is a conservative factor which should be taken into account in this connection—a factor which seems to be the most important, when we seek an explanation to the question concerning the defection from the church and Christianity: This factor is the older spiritual awakenings and movements in Sweden. Almost in all places where these movements have appeared, religious interest is strong, diligence in the use of the Means of Grace great, and the progress of dissenters—both religious and irreligious—slight.

The Separatists and Dissenters should not receive all the blame for the seeming religious indifference of the people. They have helped indirectly, but the spirit of the times is one of general indifference as far as true religion is concerned. This indifference is in general not based upon inquiry, but rather, only a habit.

The Mission-Friends and other dissenters, not partaking of the Lord's Supper in the churches form only 10-12 per cent of the absentees.

Better times are surely coming. They are here now. The eastern horizon is becoming radiant with the promise of a new day. Sweden will turn back with life and energy to the faith and church of the fathers. We should not be too pessimistic. Compare our conditions with those obtaining even in glorious America, and we have many reasons for rejoicing.

At Wiksjö and Back Again.

Well, you may not have liked the long lecture, but I believe you did, and were glad to find out all those things, and from a reliable source.

Our little horse has pulled his heavy load—heavy, indeed, except when we walked—with much patience. We will soon be there now. But what a hill! You should have seen it. It seemed to me that it was a mile and a half long and—well, just about as steep, too. We walked down the great hill, and found later that there was still another valley below the one we had reached. What a lovely view we had. Was this Switzerland all at once? See yonder mountain range, see the forest, and the intersecting valleys. I was charmed. Yes, so it was all the time in Norrland. Something new, strange, beautiful or sublime.

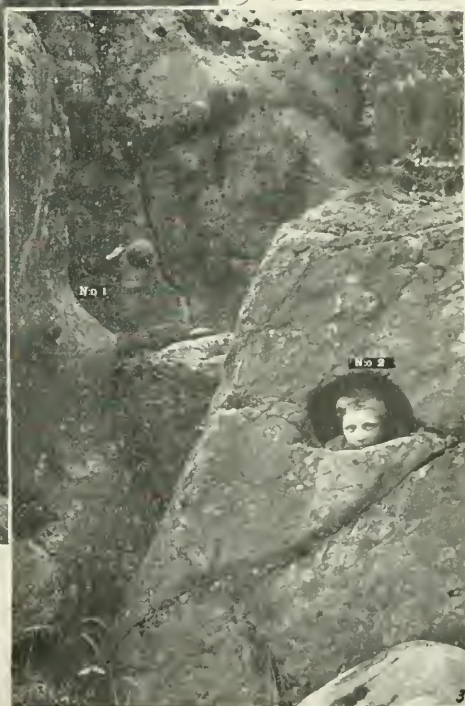
Do you see that silvery veil in the distance? That is the Falls. By and by we reached the place. By and by we climbed part of the distance to the top. Just think of it. The water dashes down over the precipices a distance of 175 feet. In the spring-time the volume of water is very great and the scene becomes grand. Now it was simply beautiful and picturesque. If those Falls were in America, we would make much ado about them, but the conservative citizens of Norrland are not much given to excitement and so say very little about it.

To our left and below the Falls we passed the lovely Westanå country-seat, now owned by a company. These country-seats always filled me with envy. A wealthy, or even a comfortably fixed farmer, is the most independent of all men. God bless every one of them.

There is the quaint, old church. It was built in octagon style. The steeple is erected separately a short distance from the church. Once inside we found it a very nice and comfortable edifice.



1. THE DISEMBOGUEMENT OF THE ALPINE LAKE INTO THE ÅNGERMAN RIVER. 2. THE ÅNGERMAN RIVER AND THE NÄM RAPIDS. 3. THE HAMMAR RAPIDS AT RAGUNDA.



1. THE INDAL RIVER AT LIDEN.
2. THE SALMON CHUTE AT THE DEAD FALLS.
3. TWO DINE HOLES AT THE DEAD FALLS.

There was to be a service and I had been induced to preach the sermon. The organ is a good one, but the organist was entirely too slow. It made me provoked to think that in this grand and glorious century of ours the leaders of our church music should insist on sending the people rejoicing to heaven to the step of a solemn, dragging, never-ending funeral march. Just think of how the splendid old chorals are mutilated by such men at the organ. I met the gentleman before the service, and he was very affable. I am glad I did not meet him afterwards.

A mile further on in a most romantic place we found the parsonage. The good pastor was unmarried, but a cultured and refined lady, a sister of his, who looked like an American, presided with much grace over the affairs of the household.

We were invited to coffee at once. After a while a bountiful supper followed. I was made one of a most pleasant company of clergymen and their families. How fast the hours sped on. It seemed that we had to part at once, but happily only for the night. The Rev. Dean Bill and his most estimable wife, both acquaintances since my previous tour in Sweden, and your humble servant were invited to spend the night with the good pastor. The Bills had lived in that humble parsonage way out in the wilderness for twenty years. The pastor's study was converted into a bed-room for the "American." I slept well and awoke bright and early the next morning. On the shelf in the opposite corner of the room I saw a package with the inscription: "Virginia Superior Tobacco. E Pluribus Unum." Yes, tobacco makes one of them all. It unites the world. Who did ever see a confirmed bachelor that did not smoke? Yes, let them do it. And how many a husband would not chime in, did he dare to: "A good cigar is a better companion than a quarrelsome wife." But then, a good wife is better than both of them.

After breakfast the ministers were called to order by the chairman. It was a district meeting ("Kontraktsmöte"). First some routine business was transacted, and then followed a practical, theological discussion, opened by one of the younger ministers and participated in by all. The subject was: "How to produce a warmer feeling for the church and more loyalty to her institutions in the hearts of her members." Now I listened with doubled interest. We ministers were alone. That is the time when people are themselves. The discussion was pleasant, fraternal and sometimes almost exciting. The young pastor who introduced

the subject was a very warm-hearted emotional fellow, and some of the others called him down somewhat. Then he restated some of his former positions, and by and by there was a better and fuller agreement.

My heart goes out to those dear brethren in Norrland. They are noble-minded, faithful and well qualified for their office. Oh, that I may meet them again!

They have an interesting rule in regard to the bill of fare at these "kontrakt" meetings. There must not be more than a certain amount of eatables. The good sister of the host had broken this agreement a little bit, by having both "Smörgåsbord" and soup. It was her right to have the one, but not the two.

As usual Swedish beer, milk and coffee were served with the meal, the latter a little after the conclusion of the real program.

Many Americans will be interested in knowing that in this romantic place speckled trout were plentiful. Our good hostess had provided herself with a good supply for the two days; and for that reason, if for no other, I trust that she did not take to heart the gentle criticism, uttered rather publicly by one of the youngest clergymen present because of the presence of both "Smörgåsbord" (a supply of nice, cold dishes, often used as an introduction to the warm dishes of a meal. I have seen as many as twelve dishes on this first part of the program, often inducing a stranger to make up his entire meal from what is meant only as a stepping stone to the real thing), and soup at the same time in her inviting bill of fare.

The day was done, and oh, how rapidly. At a quarter before six we started for Hernösand. Now we were four rigs in company. The procession was headed by the Rev. Dean Bill and his wife, comfortably seated in a large two-wheeled, one-seated vehicle, called "Norrlands-kärra." We walked up the great hill in a slow pace. The ladies in the company seemed to be about the best walkers. The "American" was the slowest of them all. But then, you ought to have seen that hill. I say this in self-defense.

Before reaching the hill some of us had ascended a "nipa," a sort of an isolated bluff formation. The legend says, a great treasure is hid on it, but no one can find it, who is not absolutely quiet. Well, we did not find it. The good wife of the Dean was the best mountain climber of us all.

About half ways we stopped for lunch. It was a picnic. The venerable Dean could not forget that I had come from far-away

America. He made himself a "chief," called for his "squaw" and invited the "braves" to form a circle about himself, and so we proceeded to empty the remnants of the lunch baskets of the day before. Such remnants. As I write this, the wish is natural, that some of them might find their way to my writing desk, as I pen these lines long before day-break.

At 10:55 we had reached Säbra and said good-bye to the good company, proceeding alone in our "trilla" to Hernösand and reaching the Episcopal residence at 11:30. Almost the entire family was up, awaiting our arrival. At 12:30 a. m., in broad daylight the "Americans" were snugly put to sleep in their comfortable beds. A heavy curtain, pulled down over the windows helped us somewhat to believe that it was night.

Oh, that lovely northern summer night. One never gets over it in fact or vision. Thank God, that I have seen it. How shallow and empty one's idea of summer is, until that unspeakable reality, a summer in Sweden, is added to one's previous experience.



CHAPTER XVI.

THE KING OF SIAM IN NORRLAND.

The unexpected always happens. Who would think that I, a native born American citizen, should travel to the northern part of Sweden in order to see the King of Siam? But that is just what happened to us in that far-away land in the North. We had even to change our plans for the simple reason that this dark-complexioned majesty and autocrat had rented for his own use the entire line of steamers on the two rivers, Ångermanelfven and Indalselven, for the days upon which we had planned to be among their regular passengers.

Yes, indeed, a heathen, absolute sovereign did force all Christian travelers in that section of the country to wait until some other time. We did not like it, but vastly preferred waiting to the seeming necessity which King Oscar had to submit to: that of embracing and—kissing the chocolate-colored husband of two hundred wives! The politeness of the Swedes knows of no limits. King Oscar is a Swede.

The description below is from the pen of that popular and well known tourist-correspondent, the Hon. Frank G. Carpenter:

“Chulalongkorn is the King of Siam. He is the richest ruler of the world, with perhaps the exception of the czar, and he has more power over his subjects than any monarch other than of the petty tyrants of savage Africa. I heard much about him during my stay in Siam a few years ago. His majesty was away from his capital at the time of my visit, having gone up the River Menam in one of his royal houseboats, with about thirty of his wives, and was not expected back for weeks. I met, however, the men closest to him, for I had letters from our cabinet ministers at Washington to the leading Siamese officials, and was thus

given an inside view of matters connected with his majesty and his government.

His majesty is called Chulalongkorn for short. His real title is Prabat Somdet Pra Pramend Maha Chulalongkorn Kate Klow Chow-yu-Hua. He is the ninth child of Maha Mongkut, who was the last king. Maha Mongkut had eighty-four children, and of these Chulalongkorn was chosen to be placed upon the Siamese throne. He has thirty-four half brothers and forty-nine half sisters, and he liked one of his half sisters so well that he married her, and she is now the queen.

The king is 44 years old. He is about 5 feet 4 inches high, has a plump, olive-brown face, beautiful eyes of a liquid black, a broad, high, rather full forehead, and short, straight black hair. His nose is short and half flat, his lips are rather thick, and his upper lip is decorated with a silky black moustache. He dresses in clothes which might pass well for those of a bicycler. In the place of pantaloons he wears a wide strip of black silk, or surong, which Siamese gentlemen wrap around their waists and pull between their legs so that it forms a pair of loose knee breeches. He wears long silk stockings and low shoes, while the upper part of his body is clad in a military coat. His majesty sometimes wears a helmet. At other times he sports a derby hat, and it is only upon state occasions at his home that he puts on one of his enormous crowns. These crowns are pyramids of jewels set in gold, rising in circular tiers, and ending in a long point, like that of a pencil, eighteen or twenty inches above the head of the wearer.

Has Plenty of Money.

The king is practically owner of Siam, which is one of the richest countries of Asia. It is bigger than Germany, and richer than Egypt. There is no land anywhere which will produce more valuable rice. Its mighty forests are full of teak wood, and its mines contain gold, silver and precious stones. The king has hundreds of elephants, some of which are worth \$1,000 apiece, and his income is said to amount to more than \$10,000,000 a year.

I was told in Bangkok that he had between \$30,000,000 and \$40,000,000 stored up for a rainy day, and that he could increase his revenues at will. It is the king who decides what the taxes are to be. He taxes what he pleases and whom he pleases. He

gets his money from all sorts of sources, from gambling to farming, and the taxes upon some classes of people are so heavy that the Siamese men have often to sell their wives and children as debt slaves to enable them to foot the bills. I saw men in chains working on the road under the shadow of the palace wall, and I was told that the king's laws were such that all his subjects have to work a part of each year without pay for him. He has, you know, about 10,000,000 of people in his kingdom. The king's power is absolute. By a word he can deprive a man of his property, throw him into chains or put him to death. He owns not only the men, but the women as well, and he has the right to take into his harem any maiden that attracts his fancy.

A Visit to the Palace.

The king has acres of palaces. In the center of the big City of Bangkok there is a little city surrounded by a big wall which contains the quarters of his majesty and those of his servants and his harem. The latter is shown to no man, but I was able to go through some of the finest buildings of the palace proper. Passing the soldiers at the gate I walked for perhaps a quarter of a mile by one building after another until I came to an immense structure which in the distance looked like marble. As I drew closer I saw that the marble was stucco and that the building was made of brick or stone covered with plaster. It was, however, very imposing. It covered a vast area of ground and rose to the height of three tall stories before the high-ridged roof began. It had many steeples and towers, and the wide stairway which led to the front door were guarded by immense elephants of some metal plated with gold.

Passing by these golden elephants, I went up the steps and entered the king's council chamber. He has here a throne which looks like a bed, and upon it I was told that his majesty, as a rule, sat with his legs crossed like a Turk while he received his cabinet ministers and discussed matters relating to his kingdom. I learned that the chief work of the palace was done at night under the rays of the electric light, and that the king and the cabinet ministers did a large part of sleeping in the day time. On the opposite side of the hall I saw another large room.

King's Reception Room.

This was the king's reception room for foreigners. It is gorgeously furnished and contains rare vases from Dresden, beautiful

carvings from Japan and China and some wonderful gold work from the jewelers of Siam. There were elephants' tusks beautifully polished, standing here and there in the corners, and oil paintings looked down from the walls.

The next room into which I was taken was the most wonderful I had even seen. It was the throneroom, where, upon great state occasions, the king receives ministers of state. The room covers a vast extent, its ceiling being at least fifty feet from the floor. It is longer than the east room at the White House and as wide as a theater. At the back there is a rostrum, upon which the king sits at such times on a golden chair, under royal umbrellas upheld by servants. Around the room running along the walls and extending some distance out from the ends there is a very thicket of golden trees and bushes. These little trees have their trunks and branches plated with gold. The leaves are of solid gold, as are also the smaller twigs. They are made by the cunning gold workers of the different provinces, and are sent by the governor and subordinate officials in different parts of the kingdom as presents to his majesty. On one side of the room I saw a number of silver trees among the gold ones, and it seemed to me that the amount of metal required to make them must have been worth a fortune.

The Queen and the Harem.

It is according to law for the king to take one of his half sisters as a wife and to make her his queen. This keeps the royal family comparatively pure, as only her sons can ascend to the throne. The present queen is, I am told, about fifteen years younger than the king. She is said to be a very progressive woman, and to help him considerably in the management of his government. She directs his household establishment and rules the harem. Her majesty is a fair type of the best-looking Siamese maiden. She has a light brown complexion, oily black hair, which is cut short, and which consists of black bristles, like those of a shoe brush, standing out all over her head.

Her majesty smokes cigarettes, as do all the ladies of her harem, and she is very fond of chewing the betel nut. Betel nut chewing is common among all classes in Siam. This nut is the green nut of the Areca palm. In some respects it makes you think of a green walnut. It is cut into little pieces and mixed with tobacco and pink-colored lime, the mixture forming the cud

which Siamese ladies chew with more gusto than any of our American girls chew wax.

Betel chewing is far more disgusting than wax chewing. As the fair betel chewers masticate their toothsome cud its juice colors the saliva red, and their mouths seem to be filled with blood. Their teeth become as jet and their lips are turned dark brown.

Black Teeth a Sign of Beauty.

Black teeth in Siam are a sign of beauty. The people have a saying that any dog can have white teeth, but it is only those who are rich enough to afford the betel nut who can have beautiful black ones. Not only the queen, but also all the ladies of the harem chew. I visited a large store right near the palace which furnishes the ladies much of their finery, their sweetmeats and their articles of toilet. Among other things which are sold are betel spittoons. These are little cups about the size of a shaving mug. Every one of the king's wives has one or two, and each lady keeps one always by her side, lifting it to her lips from time to time and squirting out into it her surplus saliva.

Every lady of the harem has also her betel box. This is for the materials of chewing. Some of the boxes are of silver, and those of the king and queen are set with jewels. During my stay in the king's store I asked some questions as to the fashions affected by the queen and the other ladies of the harem. I was told that the favorite costume of the king's wives is the surong or waist cloth, falling to the knees, and a jacket of silk. I saw many of the jackets in this store. They were loosely made, and were decorated with ribbons and Swiss embroidery. The man told me that most of the women preferred to go barefooted, and that most of them wore anklets of gold.

Has One or Two Hundred Wives.

The king keeps between one and two hundred ladies in his harem. They are selected from the best families of the country, and I was told that the nobles of the court were anxious to have their daughters taken up by the king, as through them they were able to secure fat jobs and official favor. The rules governing the king's household establishment are very rigid. No woman can go outside of the palace without his permission, and her days of royal favor are usually short. After the age of 25, if a woman has not had children, she becomes one of the waiting maids of the



SOWABHA PONGSRI, QUEEN OF SIAM.

younger wives, new girls being brought in every year. The last king had an even larger harem than the present one. His wives came from China and India, as well as Siam, and he was anxious, it is said, to add some well-bred English girls to his gallery of beauties.

With so many wives you would think the king would be able to do little outside his own family. He does a great deal. He has a cabinet of twelve members and many subordinate officials, although he settles the most important matters himself. Not a dollar can go out of the treasury without his signature. While I was in Bangkok a young American who had been teaching the king's children wanted his salary. The treasury officials knew that it was due, but it could not be paid until his majesty came back from his trip into the interior.

Modern Progress in Siam.

Chulalongkorn is the most progressive monarch Siam has ever had. He has taken up with foreign ways, and has to a certain extent modernized Siam. The country is a member of the international postal union. I saw the postman delivering letters, and I was able to register mail which I sent to America. There is now an electric railroad in Bangkok, and within the last few years several steam railroads have been constructed. A number of new roads have been surveyed, and there is one being built from Bangkok to Korat, about 165 miles into the interior. Connections will eventually be made with Burmah, and at no distant date we shall be able to travel throughout farther India by rail. At present a large part of the interior transportation has to be done upon elephants, the only beasts which are able to make their way through the thick jungle. The king speaks English fluently and reads it with ease. It is not etiquette, however, for him to use anything else than his own language during his audiences, and for this reason he will have an interpreter during his travels in this country.

The elephant is the royal beast of Siam. You see elephant pictures on all the flags. The old coins had an elephant printed on them, and the white elephant, in fact, forms what you would call the coat of arms of the king. The Siamese are Buddhists. They believe in the transmigration of souls. They think that the souls of their heroes or greatest men go into elephants, and of the very greatest into the white elephants. It was for this reason that white elephants were worshipped in times past.

Today the king keeps a number of white elephants in his palace stables. I asked to be shown these beasts during my visit to the palace. I expected to find the animals decorated with gold and purple and fastened with golden chains. I was shown something far different. The stables were dirty wooden sheds, and the elephants were tied with rough ropes to wooden posts. The keepers in charge of them were dirty and there was no sign of royalty about them. The elephants themselves looked freckled. They were not pure white by any means and I have since learned that the white elephant is a diseased elephant. His whiteness is more like that of leprosy than nature, and he is the ugliest beast of the elephant kind.

I spent some time in the wonderful Buddhists temples of Bangkok. There was one right next to the palace of the king in which his majesty daily worships during his stay in his capital. This temple has a spire hundreds of feet high made of coil after coil of masonry plated with gold. There is, I was told, more than \$100,000 worth of gold upon it. It has doors of ebony inlaid with mother-of-pearl, and it is lighted with candles of all sizes, some as big around as your finger, others of the size of your waist. These candles are in candlesticks plated with gold. They will burn for weeks and their flickering flames are supposed to dispose of a multitude of sins.

Great God of Siam.

In this temple there is one room the floor of which is covered with a carpet of woven silver wire. Its chief idol is the famed emerald god. This god is about a foot high. It is made of pure gold, mixed with jewels. It is set with diamonds, topazes, sapphires and rubies, and it represents a vast amount of money. The idol is placed high up above the floor of the temple, almost under the roof. It is so high that it is hard to appreciate its value but so holy that the king bows before it every morning, and the hundred ladies of the harem come in now and then, and, bending their naked knees upon the cold floor, pray to it. Siam has hundreds of other temples. They are by all odds the finest buildings in Bangkok. The contributions to them and the priests do much to keep the people poor. There is no city of the world that has so many Buddhist priests as Bangkok. Siam is the home of Buddhism and Bangkok is the central station for its worship. There are 25,000 Buddhist priests in the city. These are of all

ages, from 16 to 80, and the religion is such that any man can be a priest if he chooses. Every Siamese man is expected to become a priest for a certain part of his life, and King Chulalongkorn has, I am told, served two terms in the priesthood. This being a priest changes a man's relations to his fellows for the time. He is then considered holy to his family as well as to others. I saw mothers bowing down to their boy's sons who were acting as priests. The priests shave their heads. They go about with nothing but yellow strips of cloth wound about them, relying upon the gifts of the people for food."

How did King Chulalongkorn himself appear while traveling in Norrland? Well, he was now dressed in a dark blue mariner's sack-coat, stood for a while bareheaded on deck, had his hair parted in the middle, moustache, hair and beard a little gray. Sharp eyes, looked quite intelligent, and was somewhat corpulent.

A few of the company went aboard his stately ship, but one who has seen other large steamers, would not find anything especially remarkable in what was to be seen. We will give you an interesting description of the royal ship from H. P.

"Maha Chakrkri," the pleasure-yacht of the king of Siam.

Last Friday and Saturday thousands of inquisitive people went out to behold the white, royal yacht with its warlike appearance. In his imagination one could see its interior, equipped with such incomparable, Asiatic luxury, as only a man with the enormous treasures of the king of Siam, can afford. Among these treasures his great harem is perhaps the most noted. It was the subject for most lively discussions here, some claiming that 40, others 60 of his favorite concubines accompanied him on the journey.

Thanks to the kindness of Consul General Johnson, on Saturday we received a ticket admitting us to the interior of Maha Chakrkri, while the king was making a trip to "Häggviken." But special permission was not, as we first thought, necessary. With the greatest kindness possible, all who wished to board the ship were allowed to do so, and soon there was a regular migration by small steamers and rowing boats out to the royal yacht.

Shortly before our arrival a number of new uniforms had been distributed to the crew, with which they were just now in the act of arraying themselves. There was a rush and activity on the afore-deck like in a bee-hive; and the little yellow and brownish Siamese, among whom now and then appeared a contrasting

Chinese, were making their toilet, without paying the least attention to their numerous spectators.

That they were good humored, we found at once, and soon our city and country people fraternized, in sweetest harmony, with the strangers from Eastern Asia. We had, of course, a little difficulty with the language, but through signs and gestures we got along fairly well, even in such a troublesome affair as trading watches. The business transaction by money was, of course, done more easily. The little Siamese, with their almond-shaped eyes, looking around with that melancholy expression which is so characteristic of the Orientals, really became charming to our Swedish taste, when they smiled, and their ivory teeth brightened their faces.

The Chinese, with their smoothly shaven heads and long queues, strode about, and did not seem to be as sociable as their neighbors.

It soon was clear to us that these Asiatics, at least those on the afore-deck, did not greatly distinguish themselves for any pedantry in cleanliness. The odor, arising from that place, was enough to convince the visitor of this fact, in a most forcible manner.

Their bill of fare does not present a great variety; in fact, it consists only of rice with —, and — with rice. On a grate in the oven something, very much like the skeleton of a flounder, is broiled. It was dried fish, which probably should be eaten to rice with —, which laid cooked and prepared in a large tub, standing on the floor, and out of which they all, one after the other, supplied themselves with a handful.

We will, however, not wait for the meal, which is about to be taken, but hurry to the upper deck, to get fresh air, and to see the glorious things, that Maha Chakrkri has aboard. Thanks to the kindness of the officers, this did not meet with any difficulty.

"Maha Chakrkri" is a stately, well proportioned vessel; its appearance reminds us of "Hohenzollern," but it is smaller and looks more like a man-of-war.

Yet, one almost feels deceived, when entering the saloons and apartments. Of that sumptuous, oriental luxury, concerning which fancy has created so many ideas, very little is seen.

The steamer is made in England and the equipments are fully European, with all English accommodations.

The only large room, that showed oriental style, was the king's reception room on upper deck. Even here chairs and tables

were of European fashion, but the tables were covered with costly cloths, glittering with gold and silver. The walls were adorned with splendid arms, having rich platings and fillings of gold, and on the corner tables stood strange and, no doubt, very expensive ornaments.

In Siam the elephant is a sacred animal, and almost everywhere one could notice this animal represented, often in images of a foot's height, richly decorated with silver.

Surprisingly simple was the room, where the king used to take his after dinner rest, and which he also used for sleeping-room during his journeys in Siam. The entire equipment consisted of a feather bed, placed on the floor, and a pair of pillows. A small table in the corner completed the furniture. This room on the poop joined the open dining room, which by no means showed any special pomp.

The library, the toilet rooms, and the crown prince's saloon were costly and comfortably arranged. In the library was a neat collection of books, among which were found in elegant bindings, *Arabian Nights*, *In Darkest Africa*, *History of the French Revolution*, *Burton's History of Scotland*, books on natural philosophy and others.

On the lower deck was a suite of cabins on each side of a long corridor. These are the rooms for the ladies of the harem, when they accompany the king on his voyages. Outside of each stood a leather trimmed trunk, and on the door was a card with Siamese inscription, probably the name of the occupier of the room.

In spite of all rumors and assertions, there was not a single little odalisk aboard. The favorite lady of his majesty was excluded from this journey, of which fact we convinced ourselves, although a guard kept watch below, with loaded gun.

In the stern, at the extreme end of the ship, was the queen's room, spacious and light, the floor covered with Brussels carpets, and the walls adorned with fine mirrors, and very large paintings. Among these was a picture of the queen, presenting her dressed in European style, with a sash from one shoulder to the other. A simple opium pipe of bamboo was also seen among the objects in the room.

The cost of *Maha Chakreri* is not one-tenth that of "*Hohenzollern*." According to the statement of one of the officers, it was estimated to be 96,000 pounds of about \$466,500. The cap-

tain was Mr. Cunning, having the rank of captain in the English navy. Besides him, there were officers of English, Danish and Norwegian nationality. The crew numbered 340 men, among whom 10 different languages were spoken. It seems strange that the conversation between the officers was carried on mostly in Danish.

The Siamese sailors wore blue uniforms, and appeared, when at liberty, quite unembarrassed, laughing and joking among themselves.

In Sundsvall, Hernösand, Nyland and Solleftea the king was received in a magnificent manner. He was waited upon in all possible ways, and he seemed to be very much pleased. Considerable money was spent for flags, ensigns and decorations. On the "Indals river" alone, the steamship company spent for this purpose over 400 crowns (about \$110).



CHAPTER XVII.

TO BEAUTIFUL NORDINGRÅ.

One lovely afternoon the bishop and some members of his family with us two Americans started in a small steamer for a visit to beautiful Nordingra, one of the most charming trips and places I know of. Do not visit Norrland without seeing Nordingra. Follow my advice and you will thank me for it afterwards. Would you like to attend a wedding and not see the bride? No. Well, then, by all means see Nordingrâ, while in Norrland. We started in the best of spirits from the knowledge that something good was in store for us.

I overheard one of the passengers speaking of the opposition of the Good-Templars to a prominent clergyman, candidate for the appointment to a certain pastorate, saying: "If the Good-Templars oppose him, he will be elected." I made bold to ask him why? "They have now mixed themselves into many other social questions besides that of temperance, and the people in general have lost faith in them."

I overheard another discussion. It was one of the funniest and most foolish I have ever heard. A "Norrländing" was opposed to Fish-Culture, "because," as he said, "it is an infringement upon the rights of the Creator." One of our party, a splendid debator, tried to force some common sense into the stupid brains of this man, but I had to smile at his utter failure of accomplishing said purpose.

We met a colossal lumber steamer, "Verdandi" of Gothenburg, and began to admire the scenery. Look at yonder shore. Notice the long series of bluffs and mountains and the different, pleasing effects of the light thrown over them from the cloudy sky.

We pass the two outlets of that great river, the pride of all

Sweden, Ångermanelfven, and admired the beautiful, ever changing views more and more. Just now our waterway looks like a narrow river, then it widens out into a lake. See those islands and capes, and further on a mountain or two, a whole range, and back of them other ranges, extending in irregular, enchanting terraces back of one another.

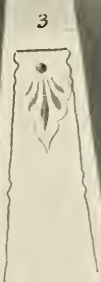
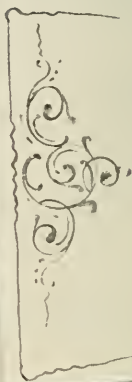
Now we enter Gafviksfjärden. The water is calm and its surface forms one great, shining mirror. Look at that mountain to the left, that long continuation of hills, to the right, another mountain further on, seen in a paler light. Notice the many inlets, islands and terraces. It has rained a little. See the indescribable veil of the light, airy mist, cast over parts of the view, not hiding, but rather calling attention to its beauties. I shall never forget the charms of that hour.

After a little we land. The pastor and two of his hired men, "Nisse" and "Pelle," are there to meet us. We are placed in a large, low, and flat boat, containing settees, etc., for our comfort, and then the strong arms of "Nisse" and "Pelle" work the oars. The distance is about a mile. At the Nordingra landing the hospitable, kind-hearted and intelligent wife of the pastor meets us.

The parsonage is a new one. It is one of the best and most comfortable we ever entered while in Sweden, if not the very best. The curtains were home-made in beautiful patterns. How I do wish we could have brought some of them with us home. The carpets were also home-made and very attractive. In fact, as much as possible was home-made, strong, excellent and the just pride of a sensible, praiseworthy people, believing more and more in home-sloyd.

The rooms were large and airy, the "Sal," or dining-room, being 30x18 feet. What a pleasure to sleep in the large bed-rooms usually assigned to guests in dear, old Sweden. What a welcome we received. The bishop had come with us, and Nordingrå's parsonage contains only the most loyal people. The good pastor is 78, but looked much younger, and stronger than seven years ago. He had a younger minister as his assistant.

Sometimes those assistants are very peculiar, to say the least. This pastor had one of that kind a few years ago. At a "husförhör" (an examination of the religious knowledge of the members of the congregation) this assistant called upon the pastor, his superior, to arise, and examined him before all the people in the catechism.



1. RECTOR J. O. BOSTRÖM. 2. PASTOR OLOF ARMAN.
3. STORE KEEPER J. A. HEDBERG. 4. MERCHANT H. ARHUSIANDER
5. SHIP OWNER AND CAPTAIN L. M. ALTIN.



THE NEW CHURCH IN SUNDSVALL. INTERIOR VIEWS.

As might be expected the supper was fit for a king. First came the "Smörgåsbord," then fried perch and one more kind of fish; omelettes with mushrooms; veal-cutlets and potatoes; strawberries and cream; tea, chocolate, Swedish beer. After supper the most of us took a long walk.

The next day was Sunday. At 10 o'clock we walked over to the church. Services were held in three other places within the congregation that day. Notwithstanding this fact a good audience was present. The dear old country people stared with unfeigned curiosity at the bishop and his family.

The aged pastor read the liturgy in a clear, ringing voice, and his assistant preached the sermon. His subject was a difficult one, based, of course, upon the regular morning lesson: "How we should look upon the faults and sins of our neighbor." The sermon was a written one. The church had huge stoves with trebled stove-pipes; fine chandeliers, one of beautiful crystal-glass; a baptismal font, supported by an angel; pews with rather straight backs, but with places for books, umbrellas and a stool for the support of the feet.

The organ was a good instrument, but the organist supplied his own harmonies to the chorals, making part-singing impossible. It is a detestable custom. Chorals rendered in four parts are wonderfully effective.

The ministers of Sweden have to read many secular announcement which have no right to be heard in the sanctuary. They belong to the public bulletin-board, not to the worship of God.

After the conclusion of the service we saw the curios and mementoes of the place.

One of the steps to the church is built from tombstones, some of them with interesting inscriptions. Nordingrån is an old place. There was a dean already in 1345, "Nicholaus, Dean of Ångermanland." To illustrate how only a part of an inscription may become very misleading, I will just mention that on the tombstone of a pious pastor, we read: "Nolit ire ad Christum"—The balance we could not make out.

Some of the churches in Norrland are very cold in the winter. At Gellivare they have a heating apparatus, but the cold is sometimes 24 degrees below zero. The pastor had preached in his youth in a temperature of 30 degrees below zero. In Vilhelmina parish the assistant pastor had preached dressed in an immense fur-coat and huge overshoes.

I heard of a lumber company owning about 750,000 acres of timber lands. They cut only certain size of trees, thereby making their property more valuable all the time, instead of destroying it, as we do in America. Strict laws on this subject are in operation in several provinces in Sweden and strong attempts are made to make them apply to the entire kingdom.

The parish of Nordingra contains 72 lakes and a population of 3,500. The people are all Lutherans, with the exception of six Baptists and seven or ten Mission-Friends, I do not remember which.

In the afternoon we ascended a neighboring mountain, Kjörningsberget. The pathway through the woods was more than charming and what can I say of the view from the mountain-top? Nothing. My words are entirely inadequate. We gazed at it in silent admiration interspersed with laudatory interjections.

There we sang. They always do in Sweden, and they know almost everything by heart. We rendered "Nearer, My God, to Thee," "Du gamla, du friska" and several selections from the Swedish hymn book, as 33; 46: 6-8; 124: 1, 4. It was a song service never to be forgotten.

The aged pastor said: "When I was in the fangs of death once, awaiting my last moment, then I remembered the 6th stanza of 46th. Let me give it to you, dear reader, it may render you similar service some day:

V. 6 of Ps. 46 in Swedish Psalmbok:

"For me His life, His precious blood
He here did up deliver,
That from the doom which threatening stood,
I might be saved forever.
My surety He 'fore God became,
His death purged out my sin and shame,
He has become my Saviour.

V. 7.

"To heaven again He did ascend
From this earth's pain and sadness,
From there His Holy Spirit sent,
To fill my heart with gladness,
To comfort me in evil days,
To lead me to amend my ways,
Into all truth to guide me.

V. 8.

“To God on high for evermore,
Be praise and glory given,
His everlasting name adore,
Who sent us help from heaven,
And by Christ’s death did overcome
Sin, pangs of death and hell’s dread doom.
What power can now destroy us?”

—Translated by G. H. T.

Now we return. The timber lands of the parsonage are worth 30,000 kronor. The pastor is comfortably fixed in every way, and is a devout, loyal, intelligent and satisfied man. God bless his old age, his family and his church.

How short that day seemed. We were rowed back to the landing-place of the steamer. There were nineteen of us in the boat now. Strong, youthful voices rendered the national air. A few minutes more and we had boarded our steamer. I see the kind Nordingrâ friends yet, waving their hats and handkerchiefs as a kind good-bye to us all.

The moon up there is the queerest, most sensible and intelligent kind of a moon I ever heard of. As the steamer pulled out, we noticed something peculiar in the eastern horizon. It looked something like an iceberg on fire. We guessed at it. Some said it was a small cloud, others said it was the moon. The captain finally became our referee. It was the moon. For about an hour it looked sleepily out over the placid surface of the Baltic, and then concluded that it was not needed at all in the summer night of Norrland, and went home to sleep, without ever getting really out of bed. At no time did we see more than two-thirds of its surface above the horizon.

Well, we had long before that given up wondering at anything in Norrland, but even now there is something peculiarly weird and fantastic to me in the memory of that full-moon.

CHAPTER XVIII.

IN SPLENDID AND PROSPEROUS SUNDSVALL.

Sundsvall is the business metropolis of all Norrland. Upon my first visit to Sweden some one said: "That is an American city, it is dirty, handles an immense business and is very wicked." That was seven years ago. The Sundsvall of today is a marvel. It is Chicago on a small scale. No visitor could now dream that the whole place was in ashes only nine years ago. And it is clean and well kept. The "Queen City of Lake Michigan" will live many a year before it will have as white a face as this plucky little city of the Baltic. As to its business, that keeps on, and its wickedness is no worse than at other similar places.

I naturally defend Sundsvall, because I like it. It is American, no, it excels us in many things.

Nowhere in all of my experiences have I heard of such unanimity of purpose, such grandly developed public spirit, and so much of a self-sacrificing generosity as just here in Sundsvall.

The city is not large, only 14,000 inhabitants, but it looks much larger and has some institutions that would be creditable to a place of many times that population.

Let me give you the cost of some of the new public institutions:

The New Church	470,000 kronor.
Young Ladies' College	225,000 "
Gymnasium	90,000 "
College	300,000 "
Main Public School	275,000 "
City Hall	400,000 "
The Altin Sloyd School	75,000 "
Parsonage	70,000 "
Seamen's Chapel	50,000 "
Three other school houses	80,000

Then there are buisness buildings ranging in price 300,000 kronor to 800,000 kronor, not including the cost of the lots.

Sundsvall is a lumber center. Its lumber shipments amount to nearly 26,000,000 kronor, or a little more than one-fifth of the entire lumber export of Sweden. There are 32 sawmills in the Sundsvall district, giving employment to 6,000 people.

What do they pay for work in Sundsvall?

Carpenters receive	35	öre per hour
Masons receive.	45	" " "
Laborers at the wharf receive	45@50	" " "
Common laborers receive	25@30	" " "

A hired girl receives from 100@120 kronor and upwards a year.

A cook (girl) receives from 200@250 kronor and upwards a year.

A wholesale dealer in groceries and provisions in Sundsvall last year had a business amounting to 2,750,000 kronor.

The people of Sundsvall have learned to give. That is to their credit. The idea is that when God in His Providence allows great sums of money to come into the hands of an individual or a family, the owners should use such wealth for the public good. When that is done, the rich man becomes a public benefactor; when that is not done, the wealthy man becomes a miser or a profligate.

Here are some of the donations:

Hospital for Sick Children	62,542	kronor
For Maintenance of the same	41,496	"
Motherhood Home	38,043	"
For the Poor	66,555	"
For Municipal Purposes	400,798	"
For the Support of Aged Servants.....	100,138	"
For Educational Purposes	115,994	"
For Church Purposes, about	160,000	"

Of donations, 606,392 kronor are spent for purposes indicated, and 833,563 kronor yet remain, making a total of 1,439,956 kronor. The largest part of this sum has come from members of two families, the Altins and Hedbergs. The donations are made almost without exception since 1882. The above does not, of course, include all testimonies to the generosity of the people of Sundsvall. It seems to me, however, that what has been mentioned is a good showing for a city of only 14,000 inhabitants

during 15 years, which include the date of the terrible conflagration.

The pastor, Rev. J. O. Boström, born in Luleå, 1841, member of the Swedish Congress 1879-1881, has been a source of much blessing to the city. His pastorate began in 1882. He has been "through the fire" in more than one sense and has been equal to the test and task. I learned to admire that man. Visit Sundsvall, see how well the church, parsonage, colleges, schools and other institutions of a similar kind are located and organized, and then ask yourself, if you have average experience and intelligence: "Who has been back of it all, who has been the leader, the organizer, the brains and heart?" In every place, in every movement, in all important undertakings, there must be a leading spirit. If I am not much mistaken, Rev. Boström has occupied that position in church and educational affairs in Sundsvall for fifteen years. All honor to such a man, such an indefatigable worker, such a faithful servant of God and man.

The assistant pastor, Rev. Olof Arbman, is a fine gentleman, one of the best singers in the church of Sweden, and a popular pulpit orator. He has served very acceptably in Sundsvall one year longer than Rev. Boström.

The pastors have, of course, been ably seconded by brainy, big-hearted and liberal laymen.

The most prominent citizen of today in Sundsvall is probably the Hon. Mr. Arrhusiander, a wealthy, sympathetic and intelligent leader, respected by everybody and the incumbent in his day of many offices of trust and honor, among which may be mentioned: Chairman of the city council, speaker of the legislature, and member of the Swedish Congress. He has been kind and liberal to the churches, to his laborers and has in general showed a spirit of judicious benevolence, worthy of acknowledgment and praise.

How happy is the community whose leading men, the men who receive the best a commonwealth has to offer, in business and official life, are leaders also in benevolence and everything that testifies to a true public spirit.

Let us take a walk in the city. We are fortunate then to start out in the company of the bishop and Rev. Boström. Do you notice the Esplanade with its shady trees and generous proportions? A capital idea. It looks well, and it adds to the safety of the city in case of another fire.

We stopped first of all at the City Hall. It was a surprisingly

fine building, and I am not exaggerating when the statement is made that it would have looked well in a city of 100,000 people. We saw the Festival Hall, the Hall of the City Council with a portrait of Rector Berggren, and other rooms.

We next walked on to the church. It is a magnificent Gothic structure. In the choir were beautiful stained-glass windows. There are three naves. I saw Bible verses inscribed under the windows. The organ contains thirty sets of pipes. The acoustics are unusually perfect in this large structure.

The doors are kept open every day. This is right and commendable from many points of view. Let the stranger, and he that is in sorrow and trouble, or desires to offer special thanks, always find the sanctuary ready to receive him.

Next in order we Americans saw the College for Girls. It has a beautiful chapel, but the seats have no backs to them, an unreasonable remnant of olden times, yet found also in many other college chapels in Sweden.

They have a place where deaconesses take care of little children, whose mothers for some reason or other have no time to do so. We visited the place and were simply charmed by its kind-hearted and practical arrangements. Then the splendid public school house, the main one, was seen. We passed the meeting-houses of the Methodists, Baptists, Mission-Friends and Salvation Army, that of the Baptists being the largest.

Some of the business blocks are very imposing; and we found Hotel Knaust a splendid hostelry. The dining hall is furnished, or rather decorated, in the fashion of times long gone by. The effect is very pleasing.

One day I attended a mission meeting at Sundsvall. It was held in the middle of the week, and yet I believe the audience numbered from twelve to fifteen hundred people. That was, indeed, a cheering and comforting sight, at least to the man in the pulpit that time.

I hope the reader will allow me to make the following extracts from an evidently official source regarding this busy city of the future:

"Sundsvall, the only city in the province of Medelpád, within the shrievalty of Vesternorrland, is situated where the river Selanger disembogues into the town-frith of the Bay of Bothnia, obtained its first privileges Aug. 23, 1621, during the reign of King Gustavus II. Adolphus. On the same occasion were donated

three chartered farms, Lund, Köpstad and Akersvik, and also 1/6 chartered farm Täffte, the latter "for extension and grazing purposes." The town was at first built near where the tributary rivulet Sidsjöbäck disembogues in the river Selanger, close to the royal shotgun factory, but was removed to its present site about 1659 when the shotgun factory, referred to, was transferred to Söderhamn. The church of the town was erst situate on a site nearly east of Grönborg's brewery, later on in the place where the town-hall now stands (until about the middle of last century), and after that until the fire in 1888, immediately north of and partly on the same place where the rebuilt church (consecrated Dec. 2, 1894) now stands. Sundsvall was, 1762-1778, the residence of the government over the shrievalty of Vesternorrland and obtained staple privileges 1812.

Sundsvall has several times during its rise been looted, and destroyed by fire, namely 1720-1721, when the Russians burned and pillaged the town; then Sept. 3d, 1803, when the whole district east of the church was consumed, and Aug. 7th, 1877, when the greater part of the district west of the church, and the latest time June 25th, 1888, when almost the entire town between the river Selang and the railroad was destroyed in a conflagration. After the last fire referred to the town, however, has been very rapidly rebuilt, so that during the seven years which have elapsed since the new regulation ordinance was decreed (Jan. 31, 1890) until Dec. 31, 1896, altogether 208 lots have been built upon, of which 148 with brick buildings and 60 with wooden houses. In conformation to this ordinance of regulation only brick houses are allowed to be built in the district east of the church, between the Selang river and the railroad.

The entire number of plots built upon (that is inclusive those north of the Selang river, south of the railroad and in the Stonehammer precinct, which the fire did not touch) amounts at present to 370, for which buildings, together with those temporary erected on plots and crofts, the assessment of taxes amounts to about 25,000,000 crowns.

The following public edifices have been erected since 1890: Church, 4 chapels (of which 2 restored), high school for girls, 2 common public schools, gymnasium, Sloyd-school, theater, town-hall, custom-house (restored), 2 custom storage houses, vicarage, day-nursery, savings-bank, and besides 1 large brewery, 2 mechanical works and 16 storage-buildings. A spacious bazaar is



CHULA-LONGKORN, KING OF SIAM.



arranged in two buildings, with passage from the market square to the Sjö street, and owned by Mr. O. Holmström.

In 1878 a sewerage and drainage system was carried through the streets and plots of the town, and a conduit of water from the Sid lake, situated 2.5 km. southwest of the town, and 67 meters above the level of the sea. Gas-works were erected 1867, and electric plant 1891.

The population of the town: In 1805, 1,471; 1825, 1,766; 1845, 2,501; 1865, 5,327; 1885, 10,275; 1895, 13,911. The number of inhabitants have thus during the last 50 years doubled $5\frac{1}{2}$ times, and since the commencement of the century nearly ten-fold. With regard to the population Sundsvall was in 1805 the 27th, but is now the 11th in sequence of all the towns in Sweden, numbering 13,930 inhabitants Dec. 31, 1896.

In order to open a more lively communication with the floating creeks of the lumber regions of Jämtland, and also to afford a thoroughfare to Norway, the Sundsvall-Torpshammar line of railroad was constructed 1872-1875 (inaugurated Aug. 9th, 1875).

When the state railroads were completed July 22, 1882, to Ånge, and from there westward to Storlien at the Norwegian frontier, and eastward to Torpshammar, Sundsvall by means of the line referred to—Sundsvall-Torpshammar—became connected with not only Stockholm and the country southward, but also with Norway. The narrow gauge, Sundsvall-Torpshammar line (gauge 1.08 in.) was bought by the state in 1884, and was during the succeeding years rebuilt to the same gauge (1.435 in.) similar to the rest of the state railroads.

The harbor of Sundsvall is large in circumference and deep; its eastern limit, about 3 km. distant from the town, stretches between Korsta-point in the north, past the Thieffholm's easternmost headland to the eastern kay of Kubikenburg south. From 70 to 80 calls are daily made at the harbor by steamers plying in the neighborhood during the seafaring season. A lively communication is maintained with Stockholm, the towns on the coast and Finland and almost all European countries and with Africa, by means of the many merchantmen and steamers, which after importing to Sundsvall and its mercantile district all kinds of colonial goods, cereals, flour, coal, etc., mainly export lumber from the neighboring sawmills, also iron and wood-pulp from the iron foundries and factories in the vicinity.

The revenues for Sundsvall from custom dues, lighthouse and

beacon charges amounted together in 1830 to about 29,000 crowns, and in 1890 to 2,006,900 crowns, whence these thus have during 60 years been increased 69 fold. The past year, 1896, these revenues aggregated 1,565,668 crowns. With regard to the custom house dues Sundsvall ranked in 1896 the 4th among the cities of Sweden.

The entire export from the Sundsvall district comprised, 1896, 112,558 stds. planks and battens, 48,605 stds. rough boards, 34,530 stds. planed boards, 141 stds. staves, 17,111 cubic-fathoms split wood, 12,279 loads beams, 30,855 loads spars, 14,426 holl beams, 12,160 stds. pit-props, 472 stds. tree-spires.

From the whole realm there were exported the same year: 596,035 stds. planks and battens, 330,451 stds. rough boards, 91,117 stds. planed boards, 8,953 stds. staves, 58,277 cubic-fathoms split wood, 208,647 loads beams and spars, 28,831 stds. holl beams, 226,215 stds. pit-props, 11,102 stds. tree spires.



CHAPTER XIX.

WITH SOME NEWSPAPER MEN OF NORRLAND.

The newspaper men are interesting people the world over. Their calling in life is a very important one, and their influence is felt everywhere. The true tourist is always glad to meet them and form their acquaintance, because of their fund of information, usually superior to that of other common beings. Their own personality is frequently an important piece of information all in itself.

One day I stood in the editorial rooms of "Hernösands Posten," the daily paper of the little city, and immediately met the editor-in-chief and his first assistant, both very affable and polished gentlemen. It was pleasant, indeed, to converse with them about conditions in Sweden and America alike. The assistant editor believed me too conservative on the suffrage question. He may have been right, but I hardly think so. Universal, unlimited suffrage is an abomination and a national menace and danger. Anyone conversant with the political conditions of New York and Chicago will agree with me on that question in heart, even if the mouth utters no speech. I am against woman's suffrage in the common political significance of the word, not on grounds of judicial rights, but as a matter of expediency, and yet it is simply ridiculous, in my opinion, to extend suffrage to all men simply because they are men. True humanity does not consist in being a masculine member of the family. There should be some way of denying the slums and illiterates the right of helping to decide the destiny of this nation.

The editor is quiet for a few minutes, listening to a telephone message from far-away Stockholm and making notes as he listens. "Bad news," says he, "a terrible railroad accident in Denmark.

About forty people killed. A big fire in Stockholm. The German Emperor has had bad luck on his ship."

It made me envious and provoked to think that little Sweden had such an excellent telephone system, such splendid and convenient instruments, such low rates, yes, so superior to our own, proud America.

My immediate reason for the visit was my wish to read some Swedish papers from America, but I was disappointed. They had none.

The visit became an interview. The kind reader will pardon me for introducing it as a sample of the polite reportorial style of Sweden. The paper said:

OUR BRETHREN IN THE UNITED STATES.

A few days before the last ministerial meeting, while in a company, we heard that Dr. Carl Swensson, president of Bethany College, would take part in the coming meeting. We received the news with glad surprise and were reminded of his visit here in 1890, when he won the love of all with whom he came in contact.

Dr. Swensson came, was heartily received, strengthened the bonds of friendship which he had made during his last visit, and found new friends. He remained here a few days as the guest of Bishop Johansson, to whom he is related.

We have even had the privilege of conversing with this man, who by his untiring energetic work has made for himself an honored and respected name in the great land on the other side of the ocean—a work that does credit to the name of Sweden and our countrymen in America.

It will surely be interesting for our readers to share the brief outline given below, of Dr. Swensson's life, which is a life full of mental and spiritual work:

He was born in Pennsylvania, of Swedish parents, was educated in the United States, took the degree of A. B. in '77, was ordained as pastor in '79, received the degree of A. M. in '89 and was made doctor of philosophy at the jubilee at Upsala in '93.

He is the founder and president of Bethany College, Lindsborg, Kansas, and since 1879 has been pastor of the Swedish Evangelical Lutheran Bethany church at Lindsborg, the largest Swedish Lutheran congregation west of the Mississippi.

From 1889-90 he was a member of the state legislature, in '96

a delegate to the national Republican convention, and also represented Kansas as a member of the committee on resolutions. Nevertheless he has persistently refused to become a candidate for congress and the American ministry at Stockholm.

In 1885 he was chosen secretary of the General Council of the Evangelical Lutheran Church of North America, of which body he served as president in '93 and '94, and has the distinction of being the only young man and the only Swede that has been elected to this office. He is the author of several books, and for twenty years has written for both Swedish and English papers and magazines in America, and for years has been in great demand as a speaker and lecturer. He visited Sweden for the first time in 1890.

We were much pleased when Dr. Swensson assured us that our Swedish-Americans had become more and more patriotic during the last 15 years. The Swedish-American press has in this respect done very excellent work. With a very patriotic spirit it has, with only one exception worth mentioning, striven to make the Swedes feel that they are Swedes even though they dwell in America. It was with real joy that Dr. Swensson, during his present visit noticed how much our country, especially the capital, had advanced during the years that had passed since his visit in 1890. The fact that Copenhagen, to all appearances, had not advanced, he said, made the progress of the Swedish capital seem more marked.

Dr. Swensson regards the Exposition at Stockholm as being very successful. Our countrymen in the far West have looked forward to it with great interest, and Dr. Swensson was much surprised to find so many Swedish-Americans in Stockholm. It was as if one could imagine himself transported to a street in Chicago or some other of the headquarters of the Swedish-Americans.

Dr. Swensson regretted that the United States were not represented by Hon. W. W. Thomas at this Exposition, where his friendship for Sweden and her sons both at home and in America would have been so fitting. Leading Swedish-Americans and other prominent men have requested President McKinley to make Mr. Thomas the minister of the great republic again, and he has promised to do so.

The king's jubilee will be celebrated by our countrymen in America with great solemnity.

Dr. Swärd, president of the Augustana Synod, has come to Sweden in order to personally bring to the king the well-wishes of the Swedish Lutheran church and Augustana College in America.

Bethany College, next to the largest Swedish-American school in the United States, will also through chosen representatives—Rev. J. Seleen and Dr. J. E. Floren—congratulate the king and express their well wishing upon the day of his jubilee.

The Swedish-American singers—among whom are Mr. Gustaf Hallbom, of Piteå or Luleå, who possesses a very good tenor—have been very much impressed by the hearty manner in which they were received in their mother country. The kindness of the king has really captivated them all.

It is a great privilege, greater than you can imagine, to live under such conditions as now prevail in Sweden, said Dr. Swensson. What it means to have a good and enlightened government that does not change, but can always be depended upon, is only understood when you have seen the radical changes which take place in the United States every fourth year, or even oftener, when the president or member of congress are elected.

In Sweden they try to extend the privilege of voting to all classes, in America it is just the opposite, for there the better and more thoughtful element wish to limit the number of those who have the right to vote. They are much grieved over the present conditions. It must certainly be wrong, that tramps and scoundrels who do no honorable work shall have as much to say as the best citizen in deciding the affairs of the nation. The limitation spoken of is based upon the intelligence not the property of the voter.

The Swedes in America dwell in different parts of the land, and often the distance between colonies is very great. A large number live in New York, while others have settled in San Francisco, 3,000 miles farther west. Look at the map of America. Our countrymen live in Seattle, Washington, but also in Halland, Florida; they are found in Portland, Maine, and thrive in El Campo, Texas. At the latter place they have proved that Swedes can live in the south as well as in the north. Besides what is usually raised in the Middle states, here are also seen vast fields of cotton on the fertile prairies, in a climate that knows no winter, where the cattle graze the year around and find their own food without being cared for by man. Many Swedes will settle here

in the near future, as land can be had at a low price, and everything is done to aid the settlers.

In Illinois, Iowa, Minnesota, Nebraska and Kansas, where the Swedes live by hundreds of thousands, the land is dear; for wherever our countrymen settle they are usually progressive and successful, and the land in the neighborhood quickly rises in price.

How many Swedes are there in America? This cannot be said exactly. If we count the children and grandchildren of the Swedish immigrants, it is thought that the number will approach 2,000,000. I cannot say how true this may be. In Chicago, for example, there are 100,000 Swedes, in St. Paul and Minneapolis 75,000, in Greater New York there is said to be fully the same number. Twenty thousand dwell in the neighborhood of Lindsborg, a part of what was formerly called the American desert. In Minnesota the Swedes and Norwegians are so numerous that they have elected a Norwegian governor, and afterwards sent him to Washington as senator, they have elected one Swede to the office of state secretary, etc. Several Scandinavians have been or are now in the state legislature or occupy other places of trust and honor. Senator Mark Hanna, who is President McKinley's right hand man, told me personally that he regarded the Swedes as the best immigrants that come to America.

Is the Swedish language about to die out in America? No! More Swedish and better Swedish is spoken now in America than was the case twenty-five years ago. In church work English must be used more and more in several communities among our Swedish people, as well as in business transactions, yet the Swedish language flourishes and shows no signs of dying out. At Bethany College, Swedish is compulsory for those who are born of Swedish parents, and intend to graduate from the college course. A Swedish oratorical contest is held at the college each year. This year His Majesty the King of Sweden presented the winner with a handsome premium; the king had also before given a beautiful Swedish flag with which to decorate the auditorium.

On the 18th of September a great Swedish festival will be held at the college, in honor of the king's jubilee.

Last winter we began to make preparations for next year, to celebrate the 300th anniversary of the battle of Stångebro which we consider of great importance in the history of the world.

You ask about Norrland. It is charming as usual. The

more we see of it, the gladder and more captivated we become. If the tourist knew what could be seen here, your beautiful country would be crowded with travelers from all lands. With emotion I say: Happy Sweden, thrice happy Norrland.





GENERAL TOLL.



2



3



1. THE PUBLIC HIGH SCHOOL FOR BOYS, IN SUNDSVALL.
2. DITTO FOR GIRLS, SIDE VIEW AND PRAYER MEETING HALL.
3. DITTO. FRONT ELEVATION.

CHAPTER XX.

SÄBRÅ AND HERNÖSAND, AND INTERVIEW WITH GENERAL TOLL.

At Ålandsbro, we were met by Rev. Dean Bill with his elegant carriage. At a quick pace and during an animated conversation, we drove towards the manse at Säbrå, where at one time lived the great poet, Bishop Franzén. On our arrival we were received in the most cordial manner by the amiable wife of the Dean, his charming full-grown daughter, and a son, who since that time has graduated, and by several younger members of the family, besides by the family of the Bishop of Hernösand and other invited friends.

Swedish friends are friends in good earnest, and Swedish hospitality is the ripe-grown fruit of the vital tree of friendship; as a truthful proof of this the happy home of Säbra is a living, recent illustration.

The tables were spread on the lawn in front of the house, in the beautiful evening. All were in high spirits and appeared very happy, and such a genial mood is generally contagious, just as the opposite obtains. A happy, genial person is a veritable God's blessing in a family, a congregation, or a community. A sour-tempered and discontented one, on the contrary, is like a frosty night in August.

Swedish hospitality! who can sound its praise enough? After such a splendid dinner on the lawn we thought, of course, that the culinary entertainment was at an end. Not it. No one was allowed to depart before supper had been partaken of at about half past ten. Thanks, honored friends in Säbrå, for your great, undeserved friendliness towards the "Americans;" thanks for your proofs of genuine Swedish hospitality. We will never, never forget our visit to Säbrå.

Close by was the Franzén knoll, where the poet-bishop was

wont to sit, or stroll about. Also he passed through the circular process of human development. Also he learned to perceive that dreams and ideals not always, nay, only seldom, become realized. But just consider how quickly time passes. This very summer it is already fifty years since the psalmist laid down his bishop-crosier, and his weary head.

Now we are once more in Hernösand, our real home in old Sweden. The place is very old, referred to already towards the end of 1300; the city was founded in 1584, and is most picturesquely situated. The cathedral, and other public buildings are all splendid, and many of them have beautiful sites. The city has a see, and is literally crowded with all kinds of "institutions." Hernösand is the first European city which acquired complete electrical lighting. Let me mention some of the "institutions:" the cathedral, the bishop's mansion, the governor's residence, town-hall, the high-school, the Royal Bank of Sweden, the hypothec-union, the female college, the school of navigation, the school-teachers' seminary, the deaf and dumb college, the hospital, the county-jail, etc.

In the cemetery are buried the two bishops, Franzén and Landgren,—“the gentle and the powerful.”

In our “Swedish home” we were “like one of the family,” and were exceedingly comfortable. The bishop's new residence is large and roomy, but the building committee had been somewhat niggard and old-fashioned as regards the interior. That at least was my opinion. Ineffable is the memory of those happy days spent among our relatives and friends up in Norrland. A thousand thanks!

Bishop Johansson and his family enlisten the sympathy of all from the first moment of their acquaintanceship. They are all amiable, serious-minded and Christian. The bishop himself is very manly, and seems to be exceedingly well beloved in his bishopric, of which fact the clergy gave renewed evidence when lately he completed his 60th year. His lady is admirable, both as wife and mother, and presiding at social functions. An intellectually gifted, well-behaved family of children gladden the home-life and old age of their honored parents.

During one of our daily walks I met Lawyer Carlgren, the appointed interim judge, and with whom I had made acquaintance seven years ago. He had now obtained a lucrative office at the Cathedral consistory. We talked about one thing and an-

other anent the judicature of Sweden, which interested me much. Maybe, my readers would also like to obtain some information regarding

The Judicature of Sweden.

The judiciary power is exercised by the courts, which must pronounce sentence according to law and statutes. No judge, whether high or low, can be removed without judiciary investigation and judgment.

The diet's influence on the judicature is exercised by the solicitor-general.

The code of year 1734 is still the common civil law of Sweden.

The lower courts ("first instances") are in the country, the district courts, and in the cities the civil courts of justice. In the district courts the district judge is president, appointed by the King, with, as a rule, 12 jurates as judges lateral, elected by the community. There must at least be 7 jurates present that the court shall have power to act. If all of the jurates are of a different opinion to that of the district judge, the judgment of the jurates carries the point. Senior jurate is he called who has served the greatest number of years in the district court.

In 1895 there existed in the realm 117 court-circuits, of which some contained several so-called "hundreds" or districts. There were 277. There is a judge for each district, but jurate court for every rural division.

In civil courts of justice the mayor is president, with aldermen as jurates lateral. In every city there is a civil court of justice. In Stockholm the mayor and the aldermen (13 in number) are appointed by the King, and in other cities only the mayor, from out of three that the city has nominated. In provincial cities the aldermen are elected by the members of the town council, or by common court of justice. The aldermen in the larger cities must have graduated in law. These are called learned aldermen. In minor towns a few, or all, may be unlettered aldermen, by which is meant, that, like the jurates, they are not required to have graduated at law. In the smaller cities there are generally three, but sometimes two or four aldermen; in larger cities there are several aldermen, when the court of justice is subdivided. Gothenburg has two mayors.

Regarded as a trustee in authority, i. e., city government, the court of justice is called magistracy.

The courts of appeal ("second instance") receive and decide those cases in which the litigants appeal to them or lodge complaint against the lower courts.

The courts of appeal or chancery are three, that of "Svea hofrätt," "Göta hofrätt," and that of the provinces of Scane and Blekinge. They consist each of a president, and a number of justices or lords of chancery and assessors or benchers. "Svea hofrätt" has 12 judges and 16 assessors, "Göta hofrätt" 10 judges and 15 assessors, the Scane hofrätt, 4 judges and 6 assessors.

The members of the courts of appeal are appointed by the King.

The supreme court ("highest or last instance") judges in the last instance those cases that are remitted to it. This court pronounces the judgment of the King, and renders his decision in his name, although the King does not possess more than two votes in those cases in which he cares to interfere. The King's power is consequently here much less than in the cabinet, where he has the right of decision. In the court of appeal his votes can easily be over-ruled.

The supreme court consists at present of 16 lord justices, appointed by the King, and who officiate in two sections.

The cases are prepared for the supreme court by the lower office of judiciary revision, which consists of 11 clerks in the court of chancery, and 11 recording secretaries.

For negligence in office by persons in military service, there are in the first instance court martials (consisting each of 4 military officers and one auditor); in the second instance appeal court-martial (consisting of 4 military officers and 1 judge of the appeal-court-martial) and in the last instance the supreme court. For negligence in office by clergymen there exist three instances: consistory, court of appeal, and supreme court, in certain cases only consistory and supreme court.

The supreme court is the counsellor to the Cabinet and the Diet in questions relative to judicature. In cases of royal pardon the supreme court has to give its opinion, before the question is decided by the King in the Cabinet counsel.

The members of the supreme court can be impeached by the Diet—which appoint a court of the realm.

The attorney-general is privileged, and the solicitor-general enjoined in such cases to prosecute, but no one else. The court of the realm is in this instance the same as at impeachment of

the Cabinet ministers, except that instead of the 4 lord-justices, the 4 senior Cabinet ministers then take their places.

The attorney-general is the chief prosecutor in cases which concern the public safety, or the rights of the crown; it is his duty to watch for none user by judges and civil service officials. He must besides see that the liberty of the press is not abused, and institute prosecution when necessary. Under him sit city and county officials, whom he has to appoint or dismiss, except in Stockholm.

The solicitor-general is the prosecutor for the Diet.

That things are more justly managed in Sweden with respect to judicial investigation and sentence than what many a time happens here in America, is because both high and low judges are more securely seated on their benches and have direct intercourse with the witnesses, and because the attorneys have not the same privileges and liberty as with us. Jury does not exist except in libel cases of the press, and then consists of nine persons. To convict it requires at least six of the nine votes. The jury is chosen thus: each party and the court elect each three members. The jurymen take their oath not only to decide the case according to their best judgment, but also, not to divulge what is said during their consultation and who votes yea or nay. Injunctions regarding pleadings before the court and cross-examinations are explicit and prudent, which is to be expected. Contestants, or their attorneys have a right to interrogate the witnesses, but only through the court. Witnesses are not allowed to listen to one another, but are heard privately by the judge, who takes notes of the case, reads it aloud, when it is recorded by the clerk.

Our American cross-examination, and our present jury system are very antiquated, and frequently particularly unjust. Our attorneys enjoy far too great a liberty in tormenting a witness, and the demands on an acceptable jurymen's ignorance of the case are really ridiculous, in the opinion of many. These demands truly do not belong to the age of daily newspapers, telegraphs and telephones. They are simply antiquated. If the judge himself could interrogate the witness, if for a jurymen could be chosen any honest, intelligent, and conscientious citizen whatever, who was not related to any of the contestants, in which opposite case he would be rejected by law, if two-thirds of the jurymen could render decision, then the American judica-

ture would thereby be considerably improved and simplified, it seems to me.

I was in Hernösand on the third Rogation Sunday that is yearly especially dedicated to penitence and supplication. That is also the official mission day of the Swedish Church. In consequence the archbishop issued the following circular:

Circular of the Swedish Church Mission-Board.

The Swedish church can also this year celebrate its festival with praise and thanksgiving. God has plainly allowed the love of missions to increase in our fatherland, and over the laborers in the two mission-fields in Africa and India. He has stretched His blessing and protecting hand, while awful calamities have visited several parts of the world, even those that adjoin our mission-fields, God has vouchsafed hitherto either entirely to avert these visitations from our fields of labor, or, at least, not permitted them to strike us as hard as we might have expected.

In the South African mission-field among the Zulu Kaffers the work is continued at the seven old stations: Oscarsberg, Amoibie, Appelbosch, Ifaye, Dundee Coalfields and Dundee proper in Natal, and Ekutuleni i Zulu-land, to which recently has been added an eighth station, Umwoti Slopes in Natal, north of Appelbosch. Besides, there exists several out-post stations or preaching-places. The devastations which last year were caused by locusts-swarms, have in several places brought on famine and hard times, so that the mission-board has been compelled to grant quite considerable sums as extra allowance, for the maintenance of the children's homes. Our mission has furthermore in this field lost one of its female missionaries, in that Miss Ester Goës died in August last year. The board, however, has had the infinite joy in sending out three new missionaries, pastors I. E. Norenus, K. Hallendorff and R. Kempe, of whom, however, the last-named is still in England for the sake of linguistic studies. Besides, a teacher, Miss Ella Berg, was sent out at the same time as the betrothed lady of missionary, Liljestrand, added to whom still another teacher, Miss Ingrid Jönsson, this summer will leave for the same mission-field. Missionary Ljungqvist and the honorable Miss Posse have obtained a year of leave in order to visit their fatherland.

Although the Zulu-people are regarded as amongst those heathens who are the least receptive of Christianity the small

Christian congregation there has even during the last year increased. At the end of 1896 there were in the Zulu-mission of our church five white missionaries, five white female teachers, eighteen native assistants, 461 members of the congregation (against 365 at the end of 1895) 247 entitled to be communicants, 231 school-children, 106 children in the children's home, and 97 catechumens.

In the South Indian mission-field, where we labor in union with the German Leipzig-mission among the Tamils, the work is still continued in the Mandura district by Missionary Blomstrand, and in the Koimbatour district by Missionary Bexell, while the Irod district, which before was united with the Koimbatour district, now has obtained its own missionary in Pastor Johansson. Pastor Sandegren is head-master of the central school in Schiäli, which is common for the entire Swedish-German mission. Pastor Hörberg, in consequence of poor health, is still exempt from duty. There is thus four Swedish missionaries that labor in this field. At the end of 1896 there were in the aforesaid districts worked by the Swedish missionaries 4 native pastors, 55 native teachers and catechisers, 20 places of worship, 1,715 members of congregations (against 1,587 at the end of 1895) 838 school-children, and 81 children at the children's home. The sailor-mission which had begun in Bordeaux has continued in the same manner as before, and our sailor-pastor there has been able to relate not only about difficulties, but also about much encouragement in this particularly important work.

The income of the mission during the year amounted to 60,143 kronor and 44 öre, of which the sailor-mission 7,230 kronor and 73 öre. The expenses during the same time were 77,859 kronor 30 öre, of which 4,765 kronor 18 öre went to the sailor-mission.

The board has seen with heart-felt joy that the Mission newspaper still continues to increase in circulation. It is now issued in nearly 6,000 copies. To those missionary pamphlets and pictures already before published several more have been added, and even this small beginning of a missionary literature has gratefully been received in many places.

We are thus prompted to thank God for His blessing and protection, and also to supplicate further for that power which His grace bestows on us and our mission. Thus we ought to thank and pray particularly on the third Ember Sunday that is yearly

dedicated to penitence and supplication, the mission-day of our church. Stockholm, May, 1897.

On behalf of the Board of the Swedish Church-Mission.

A. H. Sundberg,
Hj. Danell.

The Evangelical Fatherland Institution and the Mission Union have also flourishing missions among the heathens.

The Swedes were the first Protestants who possessed a foreign mission. They were also the first who in this country labored for the conversion of the Indians to Christianity.

We found that there were good times in Norrland. Workmen's wages and conditions in general have not been as good since the '70's. Money loaned, if one desires good security and a long time, only fetches two per cent interest. The whole of Sweden feels the blessing of its protective tariff. Not to be wondered at, either, as its usefulness is as clear as daylight to anyone who calmly views the question from every side.

The diocese of Hernösand is far too large. It ought to have been divided long ago, and that would finally have happened last year if a stubborn layman in the Diet had not opposed it. The bill is sure to be returned next year again. That more than half of the area of Sweden should belong to one bishopric, is simply unjust.

Next year there will be a church convocation. The most important questions then will probably be the discussion of the new translation of the Old Testament and the proposal for a new hymn-book, and a reorganization of the chapter, so that the clergy and male teachers of the high-schools should nominate and the King appoint the members of the chapter, and the official work be divided into Episcopal and purely church business, by which the manifold office-work could much easier be done. The second chamber of the Diet has already voted against such a proposal. They very likely want to have a chapter mainly elected by and consisting of laymen. An American would quite boldly say about such ideas and such talk: "All nonsense! Sweden, which is so sensible, and sufficiently just to believe in the knowledge of specialists, should appoint her chapters without reference to such! No, surely that will never happen, even if the second chamber of Sweden frequently consists of a conglomeration, the definition of which has never yet been fully pronounced and plainly written down."



SUNDSVALL WITH THE HARBOR.

One day I was present at a funeral in the Cathedral. The notary to the consistory, the Rev. Mr. Nordström, a pious and able man, who recently had been appointed rector of a church, had received his last call. Those invited had repaired to the house of mourning already at 12:30, where the customary refreshments were served, which we Americans thought unnecessary and too old-fashioned. We went to the church at 1:30. Black covers were spread over the altar and its rails. Large wreaths of flowers were displayed on these, with names and mottoes printed on yellow, grey, white and blue ribbons. The catafalque was low, with a huge wreath of oak-leaves around, and across on the top of it. Four large laurel-trees were placed near the altar-rails, and on the altar itself we observed several palm-plants.

Little children and old women occupied many of the best places. That proved to me that such funerals were rare.

The chiming of the bells sounded in the usual tempo, so that only the last strokes tolled. The procession came fifteen minutes too late, and on entering the church was received with organ music. There were eight clergymen and teachers as pall-bearers, who kept their silk hats on until they had placed the coffin, which was large and had eight feet, on the catafalque. The councilmen were in the procession. Here one beheld old-fashioned wigs and faces in the aged, and peculiar, modern features in the young. But, however, let me speak of the obsequies of my friend. A male chorus sang hymn 451: 1. The bishop, standing outside the altar-rails, held a short, but earnest sermon, with text from a verse in Phil. 1st chapter, after which the rite of commitment to earth immediately took place. The male chorus now sang hymn 452: 2, after which a beautiful liturgy was rendered. The chorus sang Josephson's "Requiem." After the benediction hymn 471: 4, and now the procession began to move towards the church-yard. The ceremony in the church took altogether only 45 minutes. The features of the deceased were not shown, a custom which we Americans much approved of. The hearse was peculiarly old-fashioned and unlike those we had seen in America. The driver was clad in livery.

The remains of the beloved man were gently and silently lowered into the grave decorated with greenery. There he now rests until the day of resurrection. Peace be unto his memory!

At the funeral of such a prominent man in America a many times larger concourse of people would have assembled, but customs are so very different in different countries.

The guests, as we said, assembled in the house of mourning at 12:30. The refreshments consisted of bouillon, Rhine wine, and also stronger wines, with cream-puffs to the bouillon, and confectionery in paper-bags with black edges of mourning. The mourners were seated in the drawing-room in the meantime. When the guests entered they greeted them and expressed their condolence.

Farewell to Hernösand! But this time I feel as if one could return again. In reality our globe is not so very large, and a journey to Sweden is long only the first time.

The night before we had already bidden farewell to the perpetual Curate Chelander and Pastor Enmark. They are excellent clergymen. The first one I met already seven years ago, the latter the first time only this summer.

Look now, there is our steamer. The hour has arrived. We must part. Thanks! "Auf Wiedersehen!"

Interview with General Toll.

On board we met the amiable and handsome General Toll, who already before had made such a good impression on us. Today the general was attired in his uniform, and looked still more imposing than on the Sunday, when he was dressed as a civilian.

The general is already old. He was born Jan. 19, 1831. In 1843 he was enrolled as sergeant at the Royal Life-guard corps of Hussars, 1845 he became a cadet at the military academy, 1850 sub-lieutenant, 1860 captain, 1878 major, 1880 lieutenant-colonel, 1885 colonel, 1894 major-general and chief of the 6th army division.

The general possesses a happy home since 1861, where five children are the joy and happiness of their aged parents.

There stands the aged warrior of 66 years, erect and stalwart as a youth,—to me the type of Sweden's best military men, such as fear God and are loyal to their King.

We talked much and about many things. As usual, the American was "inquisitive." He did not inquire in vain, thanks to the complaisant general.

Everything in Sweden is in a state of improvement, at least

so it appears to the visitor. At the military school in Hernösand there are 156 men or pupils, and during ten months only seven have been punished, and that for very small offenses. These pupils attend school one year in Hernösand, then one year at the inland fortress and training-school of Karlsborg, after which they become sergeants and subalterns. I saw these "war-students" in and outside the church, and they were evidently uncommonly good and well-behaved. Of this I felt glad, because in my humble opinion a military man has no right to be a greater tough than any other ordinary being.

The chief of a regiment has a salary of 9,000 kronor, and the general has 11,000 kronor, but from this must be deducted the expenses of maintaining horses, residences, dues to secure pension, etc.

An officer may resign at 65 years of age, but he must do so at 68 years. The conditions for pension are better than formerly.

We also learned that a grand field manoeuvre was to take place in Dalecarlia in September, when the 5th and 6th army divisions were to be engaged. If I recollect rightly, 20,000 soldiers would participate in these exercises.

In the regiments of Vesterbotten and Norrbotten, the conscripts yearly increase with from 50 to 100 young men.

The general spoke in laudatory terms of the clergy of Norrland in general, and emphasized particularly the great importance of the work of maintaining good discipline by the military chaplains. The general himself regularly attends church.

It was a memorable hour for us Americans. Now the general and Captain Wrangel go down to dinner. They disembarked at Sundsvall. The general was to show the King the new establishments being constructed in Östersund.

Allow me now to talk to the reader a few minutes about the army and navy of Sweden.

The army of Sweden consists of 6 divisions, which together embrace: 25 infantry regiments of two battalions each, when only the cadre is taken into account, else as a rule three and four independent infantry-battalions,—54 battalions on peace-footing, 79 in time of war together with 216 companies in time of peace, 316 in time of war; eight cavalry regiments, of which six have 5 and two 10 squadrons each—50 squadrons; 6 field artillery regiments, each with 2 divisions and 6 field-batteries (to

one of the regiments is added a third division of 2 horse batteries)—13 divisions—36 field and 2 horse batteries; 2 fortress artillery corps (1 corps with 4 and 1 with 2 companies—6 fortress artillery corps; 2 engineer battalions (1 battalion with 5 and 1 with 4 companies—9 engineer companies; and 4 transport battalions of 2 companies—8 field parks.

The troops of the island of Gothland are not included in the army divisions, but contain 1 infantry regiment of 2 battalions—8 companies and 1 artillery corps of 2 field-batteries and 1 fortress artillery company. Besides these is one discipline company (to be withdrawn) and 1 fortress artillery corps (at Karlskrona) which latter belongs to the fleet.

The army divisions comprise:

1st army division:—Kronoberg's regiment, North Scane inf. reg.; South Scane inf. reg.; Smaland's grenadier corps.; Halland's battalion; Blekinge battalion; Scane hussar reg.; Scane dragoon reg.; the Crown-Prince's hussar reg.; Vende's artillery reg.; Vende's transport battalion.

2d army division:—1st grenadier reg.; 2d grenadier reg.; Jönköping's reg.; Kalmar reg.; Smaland's hussar reg.; 2d Göta artillery reg.

3d army division:—Västgöta reg.; Skaraborg's reg.; Västgöta-Dals' reg.; Bohuslän's reg.; Vermland's reg.; Vermland's ranger corps; Life-guard hussars; 1st Göta artillery reg.; Karlsborg's artillery corps; Göta engineers battalion; Göta transport battalion.

4th army division:—Svea Life-guards, Göta Life-guards; Life-guard infantry; Södermanland's reg.; Life-guard cavalry; 1st Svea artillery reg.; Vaxholm's artillery corps; Svea engineer battalion; Svea transport battalion.

5th army division:—Upland's reg.; Dalecarlia reg.; Helsingereg.; Vätmanland's reg.; Life-guard dragoon; 2d Svea artillery reg.

6th army division:—Norrbotten's reg.; Västerbotten's reg.; Jämtland's rangers; Västernorrland's reg.; Norrland's dragoons; Norrland's artillery reg.; Norrland's transport battalion.

Gothland troops; Gothland's infantry reg.; Gothland's artillery corps.

The army on peace footing (i. e., its permanently employed men) comprises 1,953 officers, 295 doctors, veterinary surgeons and superintendents; 36,358 subalterns and private soldiers. The

1st call of conscripts (from 1st to 8th classes) amounts to about 170,000 men; 2d call (from 9th to 12th classes) to about 95,000 men.

The chief commanders of the army divisions constitute the body of general officers. The King is invested with the supreme command of the army and navy.

The Navy.

The navy consists of the flagship "Drott," 630 tons; 4 first class iron-clads, 2,900-3,300 tons respectively; 4 second class; 9 third class, 10 gunboats and torpedo-cruisers and a great number of torpedo boats, manoeuvring and training vessels, etc.

The cadre of the fleet consists of 7,000 men, and 20,000 conscript marines.

Next to the King in command of the navy is the chief of the admiralty or marine minister. The remainder of the corps of officers are three flag-men or admirals, six commodores, twenty-four captains, sixty-two commanders, etc.

The army has a military school at Karlsborg, a military college at Stockholm, an artillery and engineer high school at Marieberg, schools for subalterns, etc., and the navy has a naval-war school in Stockholm and 10 schools of navigation.

Corporals and lance-sergeants are counted with the rank and file. Sergeants and color-sergeants are subalterns. The officers consist of sub-lieutenants, lieutenants, captains, majors, lieutenant-colonels, colonels, major-generals, lieutenant-generals, generals, field-marshal (only in time of war).

To wind up with a brief anecdote:

The King said to General Lagerberg: "I say, Swen, what had I better do? I should like to make the King of Portugal a farewell-present, but I don't want to make it too grand, but something that I might easily do without."

Lagerberg: "Well, then, Your Majesty, give him Norway."

CHAPTER XXI.

TO ANCIENT VISBY.

"Visby was formerly the most important commercial emporium on the Baltic Sea. Now its temples lie in ruins; this is the will of God, who thereby shows, that there is nothing on earth, which can be depended upon with certainty."

Maria, sister of Carl V., Queen of the Netherlands, 1535.

"Visby seems to represent to us Rome itself in model, such large, elegant churches, palled by time and changes, crumbled into ruins."

Carl Linnaeus., 1741.

"Visby is a very romantic city."

Oscar II., 1891.

If any one desires a bit of mediaevalism in the closing decades of the 19th century, if he desires a Rome, an Athens, a Jerusalem, far-away in the north, if he desires to listen to the warning voice of past ages in memory's sanctuaries, let him journey to the old, never-to-be-forgotten Visby.

All this has, of course, been read about before, and yet it is, nevertheless, with a feeling of real surprise that one, from the deck of a Stockholm steamer, views at early dawn the "pearl of the Baltic," where she yet today with a melancholy grace greets the stranger welcome to her shores.

At once a crescent and a parallelogram, surrounded by a wall of masonry even in its age, striking and powerful, with its numerous turrets, and immediately pointing to its rich, gloomy, eloquent memory of ancient greatness, stands the "queen of Gothland"—a piece of realistic romance, a day-dream, an historic epic in stone, all at once, and yet one feels, "the half is not yet told."

Its monumental, well-conditioned and well-preserved ruins, on

whose roofs trees, grass and herbs quietly flourish and grow, and in whose walls on soft carpets of grass younger generations celebrate present festivals with represented trains of monks and nuns through the passages, whose mysteries the sunlight of the later times, in a literal meaning, has disclosed by shedding its friendly light in through opened loopholes and significant gaps, are not only melancholy remembrances of what has been, for they witness how history ultimately brings about placability and reconciliation without the association of forgetfulness, but also how in the land of the north a unanimous Protestant popular church ably cares for itself without the Catholic national churches of past ages in this rich emporium, for in Sweden since 1596 all are as one man and all have one God. Luther has trampled on the ruins of Rome. Its one sole remaining sanctuary he now possesses after centuries of almost undisturbed ownership, but the destruction was not effected by him; they did that themselves. The guardians, that witness of what has been, still remain, but that which is points forward, and in hopes one, in this extraordinarily interesting Baltic city, gladdens himself with thoughts of a national museum with the heavens as a ceiling, the azure deep as its antique, eternally changing courtyard, in the time when the prophet's powerful, penetrating and stirring words shall have reached their fulfillment; "the old has vanished, lo! I make all things anew."

We traveled "with Visby" to Visby, and the journey consumed but eleven and a half hours. Our voyage first brought us through the indescribably beautiful Mälaren to Södertelge. Mälaren and Skärgården strive continually for precedence. They are both rare beauties. He is not to be envied who is obliged to choose between the two. The one last seen is appreciated the most, and since it is but a question of simple figurative language, one must say that he is equally fond of both sisters.

Skärgården, the archipelago of Sweden, is sombre without being gloomy, stern without being harsh, trustworthy without being smooth, indeed, in fancy he becomes the typical young man of the north, and the image immediately is changed—for now Mälaren becomes the fair young woman from whose eye sparkles spring and summer and whose glance is renewed courage and love of life, is a greeting from—yes, itself a little spark of the inexpressible, unseen, eternal something which exhorts the longing soul not to lose courage, but instead bravely to continue the

struggle until the victory is won in earnest. There stand the two; lovely children of the "Queen of Mälaren," the north itself; manly, strong and elastic, but rich in laughing grace nevertheless, man and woman, strength and beauty, united through the will of God into the one; that which here as elsewhere is called love. "The two are one." In the land of our forefathers not even a prosaic American can speak of "inanimate nature." All lives, for death is surely the opposite of existence. Happy Stockholm, who has both, Mälaren and Skärgården, and happy Sweden who has its Stockholm.

The little steamer has already carried us past numerous isles, islets and coves. "The King's hat" sits on its iron bar far up on the high rocks and the king's leap seems just as impossible as before. Now the beautiful town, Södertelge is at hand, where the business-like old ladies never in vain offer their cracknels, renowned in many lands. We also traded with them. The cracknels do not taste one whit better than our best Swedish-American productions. This, however, signifies nothing, for they are good, have attained proper renown long since, and when I compare them with our best Swedish-American cracknels they have received an uncommonly splendid bill of discharge.

The canal is small. It is feared that the steamer will not get through. Unnecessary anxiety! All this has been, of course, previously ascertained. All goes exceedingly well. Shortly we are again in another "skärgård." Supper is served on deck and tastes excellent. At half past eleven we are on the open sea, but ere this an old night-officer came and seized me somewhat violently by the ear and conducted me down to my cabin, where I was, compelled to retire. His name is Jon Blund, an old, intelligent man, who wishes us all well. Nay, not always, for when he becomes a church-officer it is somewhat tiresome even if what the Westgothian said is true: "Our dear pastor wishes us so much good, that he constantly and continually repeats the same thing many, many times on Sundays."

At half-past seven in the morning Bishop Von Scheele and his beloved American guest, Pastor Abrahamson, stood on "Visby's" deck. The bishop's welcome was especially cordial. In a comfortable cab we were conveyed over rattling boulder stones through small, winding lanes to the spacious, pleasant, and old-fashioned bishop's residence, the chief building with two wings, surrounded by an orchard or park. Here awaited us a second



STOCKHOLM STATUES: 1. CARL XIV JOHAN. 2. GUSTAF III.
3. BERZELIUS. 4. AXEL OXENSTJERNA.



STOCKHOLM: 1. HASSELBACKEN RESTAURANT.
2. CENTRAL RAILWAY DEPOT. 3. VIEW OF THE ESPLANADE.

equally cordial welcome from the bishop's wife, a most noble and amiable Christian woman.

In the course of a half hour we were all seated at the dining table, in all six persons, of whom four were from America. Our host and hostess were kindness itself to the pilgrims from the far west. We ascertained the program of the day, for it was the day of the yearly Synod. At nine o'clock we were already in the cathedral, participating in the solemn service.



CHAPTER XXII.

WITH THE BISHOP AND CLERGYMEN OF GOTHLAND.

The St. Maria Church, or cathedral, is the only one which remains of the former rich, Hanse-town's sixteen churches. The remainder are more or less crumbled ruins. The cathedral was dedicated the 27th of July, 1225 by the bishop of Linköping, Bengt, to whose bishopric the island Gothland, then and up to 1527, belonged. It was "*per manus Theutricorum constructa*" (erected by German hands), as is stated in the dedicatory documents. The church was erected originally in the Romanesque style, but during manifold changes, it has received some Gothic additions and with respect to its exterior especially even some of the renaissance and roccoco styles. The artist, Prof. Scholander, says that "it is worthy of being called Sweden's most important and most beautiful architecture from the mediaeval times." The church has in all five aisles, is 173 feet long, 70 feet wide and 45 feet high. On the south is a beautiful chapel, ornamented in Gothic style.

In 1891 a restoration of the interior was begun, on account of which its sanctuaries now appear in more original strength and beauty. Heating apparatus has been put in. A new organ has been built, and now the exterior of the temple will receive needed improvements, for which a sum of one hundred thousand crowns has already been appropriated.

The altar consists of a single flat rock, six and a half feet wide and ten and a half feet long, of grained marble from Gothland. In the chancel are three windows of costly, colored glass. On the altar stood four candles and a large cross with a golden crown of thorns.

But now the service begins. All the hymns are announced on a slate so that one escapes the noisy doorkeeper, whose duty is

to walk with heavy steps over the floor and stairs without carpets in order to hang up the numbers of the hymns. Two young clergymen were the liturgists and one of them at least possessed an uncommonly beautiful voice. The organ was beautiful and the organist played well and briskly both with reference to the liturgy and the singing of the hymns. The sermon was delivered by Pastor E. Kahl. As a text the preacher had chosen James, 5: 7, 8, and as subject: "All our labor in the kingdom of God must be a labor in patience and hope." The sermon was good and elevating, but could not be heard without effort where I was seated. Patience is not the same as not to meddle with the evil in doctrine and in the conduct of life. Patience and hope are nearly related. It is the true and steadfast hope that makes patience possible and real. Clergymen in a bishopric ought to cheer and help each other in patience and love. This is of the utmost importance both for themselves and their usefulness.

After a hymn had been sung, Pastor Abrahamson, in his usual ardent and powerful manner extended greetings from America, and expressed gratitude to Gothland's bishop for his visit to America, four years ago. The speaker laid as a basis for his discourse: "Remember the Lord afar off, and let Jerusalem come unto your mind." It is God who leads the migrations of nations. They will be of service to His kingdom in divers ways. Far away from the earthly religious home, children remember with warmer feelings their privileges, even though they still enjoy them with their parents. In an ardent, clear and eloquent manner the speaker portrayed the image of our Augustana people before the audience who listened to him with grateful attention. One man stood up and listened with eyes, ears and mouth simultaneously.

The church of Christ possessed its former strength even in America. It has penetrated our land further and further. The Lutheran church numbers about one and one-half million communicants, and all churches collectively above fifteen millions. In the beginning of the century every 23rd person, in the United States, was a church member, but now every 4th person.

Pastor Abrahamson showed secondly of what great importance was the bishop's visit to America, and expressed gratitude to the bishop for it.

Pastor Kahl closed his sermon at 9:53 o'clock. Pastor Abrahamson stepped down from the pulpit at 10:30. At eleven o'clock, we gathered in the auditorium, where the benches, as

is common in similar places in Sweden, were without supports for the back, but nevertheless the audience sat patiently still for four hours.

The bishop's discourse touched upon the importance of the "higher criticism" to the certainty of our faith, which is based on the authority of God's Revelation. I do not know whether the theme is correctly formulated, but hope that it is. Since this important and highly interesting discourse will surely appear in print it is not best for me to review it here.

Then the bishop afforded your humble servant an opportunity of offering a word of greeting from the great land of the west. I had, however, listened to the bishop's discourse on the aforementioned subject with such interest and attention that it was very difficult for me to clothe my feelings and thoughts in suitable words, the more so, since the bishop descended from the pulpit and assigned the place to me, because I "was an honorary doctor from the University of Upsala." Completely terrified was I in my American plainness and simplicity, when both the bishop and clergy arose to listen to my humble and insignificant words.

I also thanked the doctor and bishop for his love and interest-evincing visit among us in America. Why are we persevering Lutherans in the new land? Ay, partly because of the education and tendency our forefathers received from Sweden as members of a united people, who have received and still receive Christian instruction. What our fathers brought with them as an heritage, they have actively and with power sought in turn to communicate to their children.

But in America the Lutheran church must win its own place among the other denominations. In Sweden a more fortunate condition exists as we with deep and grateful emotion often remember. Why are we, then, Lutherans? Because the Lutheran church possesses such a complete and satisfying conception of both the Christian life and the authority and substance of God's Word. Christian life begins through justification by faith and consists in steadfastly retaining with the hand of faith Christ as the basis and substance of our spiritual life. The Catholic lives in whatever manner, confesses, believes in the forgiveness of sins, and often lives again as before. The Protestant clothes himself in the constraint of the law, where everything occurs according to his own instituted program deciding in catalogue fashion concerning the allowable and the unallowable. A Lutheran Christian

lives his regenerated life in love and gratitude, performs his duties wherever he is, wishes to consecrate all to Christ in His service, grasps life evangelically, thanking the Lord for every gift and joy.

We are also Lutherans, because we in our church have learned to know the church of true culture, for in that respect our Lutheran church satisfies one of the greatest and holiest demands of the human spirit.

We, Lutherans, accept the word of God as our highest charter of salvation and give to our old Bible full faith, conceding its divine and therefore decisive authority in everything concerning our salvation. This fixed point of view is a great advantage in our stormy, uncertain time.

We find great difficulties in our labors. Our Swedish Lutheran people are often poor and moneyless in the otherwise rich America. We are hardly more than beginners yet. The question of language causes no little concern. Sects, now lately the bold Swedish Episcopalians, crowd us, wherever they find an opening. We, ourselves, come from different spiritual harbors, and are affiliated with differing tendencies. Worst of all at the present time is the spiritual indifferentism which spreads about in all directions and which in no small degree is evidenced by the so-called secret societies, although certainly not limited to these.

Our strength lies in our unity in confession, our common history, our common aims.

Now followed an introduction, by C. E. Alfvengren, dean of the district, of a discussion over the subject: "Is the importance of knowledge to Christian life properly considered in our day?"

The speaker is a real giant not only physically but also in another sense. One was animated and strengthened by his discourse, so interesting and full of knowledge, and it is to be hoped that it will appear in print. Formerly the tendency was to lay stress on knowledge alone, but the situation among many had become quite otherwise. Now "life" alone was spoken of. Just so that one "lives" it makes no difference what he believes or knows. The speaker showed how the Scriptures so very often made use of the expression "knowledge," and also showed the relation between faith and knowledge in a sound and normal Christian life. Several other speakers participated in this exchange of opinions.

After a hymn had been sung a new discussion was introduced

by Pastor G. A. Gradelius. The subject was: "Is it necessary for the person, who still after his maturity remains in the baptismal Grace, to undergo an inner change, which corresponds to the conversion of those who have fallen from grace?" The speaker seemed to answer this in the negative, but several others afterwards answered affirmatively to the question in discussion. To me it seemed as if the speakers unknowingly to themselves, placed altogether too little importance on the baptismal grace which accompanies even infant baptism. Baptismal grace is something real, not alone an expletive in a system. A couple of us Americans participated in this discussion and tried to show that if the baptized child develops normally in a Christian sense, it requires nothing more than this, that that already is implanted, should grow and develop. When one falls from baptismal grace, the question of conversion arises, and the preaching of this should never be slackened nor neglected. In the Christian education of children we should kindly, affectionately, and instructively teach them that in and through baptism they became the children of God, and that God wills that they should so remain. We shall then have the most gladdening experiences among the little ones. Pastor Gadd protested against a portion of what we said and your humble servant was accused of being too orthodox, an allegation which came as a great surprise, for certainly I have been accused of both this and that in my day, but, as far as I know, never before was I accused of being related to the theology of Lund. Pastor Gadd is, moreover, a Scanian. Ay, so it is; however, our American opinion was the prevailing one, and several thanked us for our expressions, among whom were both clergymen, teachers—and mothers. Ay, ay, a mother's heart is always the same.

The bishop summarized the discussion, acceded to the opinion of those, who answered in the negative, but gave justice to all as far as possible. He sought literally to explain everything for the best and sat as a father, a patriarch, among his children.

The following questions should also have been discussed, but time did not allow it: "Why do forgiven sins recur as accusing memories?" Leader, Pastor Kullin. "Has the resurrection of Christ been improperly placed in the shadow of his bloody sacrifice?" Leader, Pastor Löthberg. "Does the glory of God or man's own salvation constitute the most common motive of piety in our day?" Leader, Pastor Klint.

All the clergymen who participated in the meeting, and their

wives were invited to take dinner at the residence of the bishop. The Augustana Synod possessed the following representatives among them: Pastor Abrahamson and wife, Pastor Douren and wife, Pastors Löfgren, Lundquist and Aaron, and your humble servant and wife. We were all received in a most cordial manner by Bishop von Schéele and his wife, who showed themselves to be most obliging hosts. The clergy of Visby bishopric also received their co-laborers from the far-west with fraternal and complaisant friendship.

It was a "gångbord." Everything happened as is usual in Sweden on similar occasions. These "gångbord" contribute to making the festival repast less constrained and stiff and make possible a companionship which is, with all reason, in Sweden valued very highly. The host and hostess had friendly words and glances for all. No one could long feel himself a stranger in such a circle. The customary speeches were not omitted. The bishop in the first place welcomed the Americans among the guests. Through the great kindness of the bishop, it became my duty to respond to the cheerful greeting on behalf of the Americans. The beloved bishop of Visby has not forgotten his visit to America and the Augustana Synod. Think, if we were to be again so highly favored! But then we must demand that the bishop comes not alone, but in the company of his "better half."

I was astonished to notice how the bishop reads our papers and accordingly knows what transpires among us even in the minutest detail. He loves our Synod with a warm and disinterested love. His judgment, matured by long years of study and useful activity in many lines, by numerous travels in foreign lands, by the holding of important positions of trust and service, indeed, by a life consecrated to Christ and sacrificed to Him ever since his youthful days, ought to be especially valuable and trustworthy. May I be allowed to talk of divers things before the dinner is concluded?

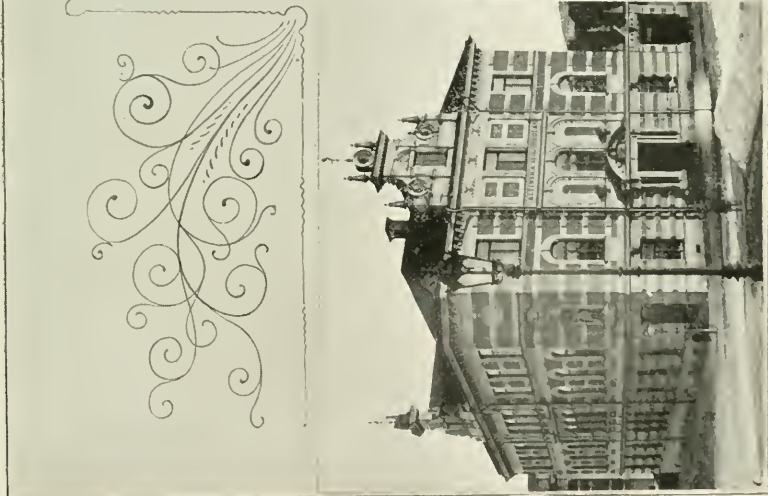
Yes, the bishop is both astonished and delighted over what the Augustana Synod has been able to accomplish during its comparatively short existence. All our churches, colleges, orphans' homes, parsonages, hospitals, etc., which our people have erected during their youthful days in the new world, all these form a particularly beautiful page in the church history of later times. Hard times bring along with them temptations both for the individual and the whole Synod to forget what has already

been accomplished in the years that have passed. Think what Christian, national and universal education and culture has been imparted to our people by the activity of the Synod as a whole. Such a society ought not to become low-spirited because financial panics and severe crises in general at present are obstacles in the way. With grateful remembrance of what has already been accomplished and with patient trust in God's continued aid and blessing, all will go well hereafter as before.

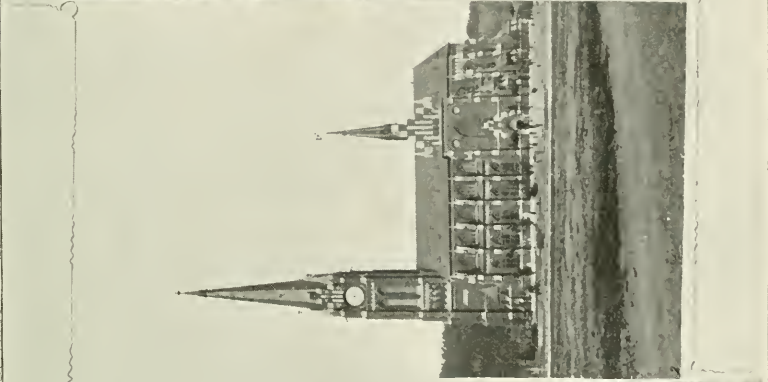
On the temperance question, the bishop unconditionally takes the standpoint that absolutism as a statutory commandment is both un-Biblical and un-Lutheran. The bishop himself is the most moderate and temperate man that can be imagined, but he does not, however, believe that any permanent good can result by denominating as a sin and a wrong that which is not in and of itself a sin or a wrong. To consume moderately beer or wine is not a sin nor a wrong, and, if a Christian wishes to partake of either it is his own affair, but no one else has a right to compel him to the one or the other in this question. All kinds of Phariseism bear in the end poor fruit and why should temperance-Phariseism be an exception? At this earnest and beloved bishop's festive repast beer and two kinds of wine were served.

But now the dinner was over, and we wended our way to the beautiful orchard, now to drink coffee and continue our discussions. It was a beautiful afternoon out there on the green. The clergymen's and teachers' "better halves" were present as listeners, for in public the Swedish woman listens, she never speaks except in very rare cases, i. e., among the sects. Two questions were treated. The first: "How can a clergyman in a private manner aid the preparation of true piety among the common people without giving support to donatistic or separatistic delusions?" The leader of the discussion was the bishop himself, who amply accounted for the whole question in a versatile manner. The discussion became lively and instructive. By request, Pastor Abrahamson among others participated. The second question pertained to "The relation of the salary regulation."

At half past seven we gathered for an, at least to me, unexpected and therefore a more pleasant conclusion to the debates of the day. It was a sacred concert, held in the cathedral.



THE ALTINE SCHOOL.



THE CHURCH IN SUNDSVALL.



SLOYD ROOM IN THE ALTINE SCHOOL.

CHAPTER XXIII.

AT FRIDHEM AND IN VISBY.

On the following day we, in the company of the bishop and his wife, visited Fridhem, the renowned and well known summer home of Princess Eugenia. It now belongs to Prince Bernadotte. The driveway to it was beautiful, time passed rapidly, and, in a short while, the bishop and his four American guests were there.

This summer villa appears to be very comfortable. It is quite spacious, but is not pretentious. Its situation is especially charming. One of the company allowed this expression to escape him, when he, from an upper veranda, viewed the forests with the sea as a background: "How can anyone here long for heaven?" He meant, doubtless, that in a home so beautiful and delightful on earth, the present is all that can be desired. Another thought might arise, that just such an extraordinarily charming and attractive situation pointed higher and led the fancy where it should ever be. Indeed, I would gladly believe the latter. Nevertheless, it was a vision that will never be forgotten.

Prince Bernadotte was not at home, but we met his princess and the little ones. The princess is hardly of medium height, somewhat slender, appears simple, modest and sweet, and is very devout. From a conversation between her and the bishop I gleaned that she and her prince are kind even to their servants and are solicitous for the future of all—a characteristic which merits the most ample recognition.

The princess regarded the spiritual condition in America as being altogether very alarming. I reminded her then of the great zeal displayed in the work there and also brought to her recollection a bit of statistics which Pastor Abrahamson had made use of on the previous day, which showed that at the beginning of this century only one out of twenty-three was a church member

and now one out of four. Then the good, sweet, kind-hearted princess asked just as the old separatists in America used to do: "Are they all true believers? That is, after all, the most important." Indeed, that is certainly the most important and, allow me to say, we had realized that long before we had the pleasure of making this visit, but in our country, church membership in most cases signifies that the member has some care for the salvation of his soul, something which membership in the state church of Sweden does by no means always signify.

The prince and princess are both truly pious and, moreover, make no secret of it, which is right and proper, but thousands of their friends would be more proud of them both if they, in a land which is Lutheran, and which Lutheran land supports them, placed themselves more firmly on Lutheran ground and did not by precept and example lend encouragement to all sorts of things incompatible with true church-life and good Lutheranism.

The prince allows himself many free-church liberties that are hardly right, if he considers his duty as a Christian-Lutheran prince, who receives his support from a Lutheran nation and who himself belongs to the Lutheran church. A Swedish Lutheran prince and princess should always be found among them—it seems that one has a right to demand and expect it—who labor for the improvement of the church by encouraging the good which is really found in it, and through endeavoring to separate from it or change that which is judged to be otherwise.

The princess was very kind to us, accompanying us to the park and showed us a portion of Fridhem's sceneries. Her children seemed truly sweet and good. In her company was a Mrs. Tjäder, wife of a preacher of that name. Afterwards she presented me, at my request, with her portrait in cabinet size for our parlor in Bethany Ladies' Hall. On the card which accompanies it, she has written the following words: "May Jesus become known and revered by many in Bethany College and may His kingdom be extended as well in the old as in the new world."

A hearty thanks for the brief hour we spent at Fridhem, ever memorable both for her sake, who now no longer is there, and also for the sake of those who have become the worthy successors of that exemplary princess.

Did we see the town-walls and church-ruins? Certainly, and that with such cicerones as the bishop and his wife. Visby is

Sweden's Rome, Athens and Jerusalem, with respect to its ruins and antiquities.

What if the Swedish-American youth could accompany us on such a visit? They would then understand and realize that Sweden is an old country, worthy of reverence, so old, so venerable, that a Swede decidedly need not doff his hat to any of his neighbors.

Visby is situated on Gothland, which is about seventy English miles long and from twenty to twenty-five miles wide. It is sixty miles from Sweden's mainland and forty from Oland. Gothland has ninety churches, many of them magnificent structures.

At one time in the history of the world Visby was a powerful and wealthy city. It was the "pearl of the Baltic," the emporium of its commerce and renowned in all climes.

"Guld väga de Gutar på lispundsvåg
Och spela med ädlaste stenar.
Svinen äta ur silfvertråg,
Och hustrurna spinma på guldtenar."

Then commerce was carried on with Asia by way of Novgorod in Russia with Visby as warehouse or emporium. This was in the twelfth century. Gradually, however, the course of commerce with the east was changed, but Visby was yet a large and powerful city, the chief among Hanse-Towns, a cosmopolitan mart, where the leading nations erected their own churches, were represented in the council, etc.

Then came Valdemar Atterdag, 1361, and by military stratagem and treachery succeeded in capturing the city. Too haughty to enter the gates he caused the city wall to be torn down in two places and thus entered the proud and rich city which was compelled to fill the largest brewing-tub, that could be found with gold and jewels in order to get rid of their unbidden guests. On the return, the robber-king's largest ship was wrecked off the coast of Karlsöarna where the ship and its treasures are likely to lie buried until some adventurous Englishman or American recovers them.

After this the Swedes, Danes and Lübeckers quarreled about the city and island, and on account of this, meddlesome kings, other fugitive statesmen and revolutionists gladly frequented these places. We remember such names as Ivar Axelsson, Severin

Norrby, Eric XIII. of Pomerania, etc. By the peace of Brömsebro it became a Swedish possession for good.

But, for the present, we wander among its ruins. Visby is yet almost entirely surrounded by the immense town-wall which was erected towards the close of the 13th century. On the side looking towards the mainland the wall is 7,200 feet long and on the side towards the sea about 5,910 feet. The wall had 48 towers 60-70 feet high, of which 38 are yet in a tolerably good condition, as is also the wall itself. The Virgin tower is by far the best. According to tradition, the beautiful virgin who gave Valdemar, who pretended to love her, valuable information concerning Visby, is immured there.

The old trenches can be seen outside the wall.

At one time Visby possessed at least fourteen churches and three cloisters. Of these churches but one now remains, the Maria Cathedral. Three of the churches have evidently completely disappeared, and ten are in ruins.

West of the cathedral are the "twin-churches" St. Drotten and St. Lars, erected in the 12th century and provided with immense towers. To the south lie the ruins of the extraordinarily beautiful Franciscan church, Katrina, erected in Gothic style of architecture about 1230. The masonry, pillars and part of the arch still remain, indicating what a glorious temple this, at one time, was. The Helgand (Holy Ghost) ruins have two stories and are especially interesting.

The largest and most interesting of all the ruins are the St. Nicholas ruins. This sanctuary is supposed to have been erected in the 13th century. Its style of architecture is a combination of the Gothic and the Roman. The windows in the chancel are masterpieces, which neither Lübeckers nor the ravages of time have been able to entirely destroy. Such carvings in stone are in truth rare. But the sparkling, precious stones were taken by Valdemar and buried with his splendid vessel in the ocean's deep. The masonry, arches, all are in such unusually good condition that a restoration would be a simple matter. High up on the ruins grass, flowers, bushes and trees flourish. The floor has a fine, soft carpet of grass.

In these ruins festivals are held where trains of monks, old-time songs, etc., form the programs. Joyous, youthful voices then penetrate these ancient vaults. Times that have been looked solemnly down upon the time that is. The middle age remains

as a silent witness of the 19th century's achievements. I wonder what these walls and arches would say, possessed they the gift of speech?

But they speak, however, they speak amidst their silence of centuries. Did you, Visby visitor, did you hear their voice?



CHAPTER XXIV.

TO DALECARLIA.

Dalecarlia is one of the greatest and most interesting sights of Sweden. There is no true Swede any place in the world who does not know and acknowledge the debt of gratitude that the whole nation owes to this liberty-loving, independent, and at times untrustworthy people, who in former days lived and still do live in this, with reason, renowned province.

Dalecarlia is Sweden's Fourth of July province. It was from thence the decisive struggle for the liberty and independence of our old beloved fatherland victoriously issued and extended itself north and south. Up there, for we love to imagine that it lies far away in the north, and therefore "up there," although in reality it is situated far south of Sweden's geographical center—up there one wanders on historic ground, indeed, on liberty's soil in the above signified, especial meaning, and round about stand monuments that are constant reminders of what has here come to pass.

Dalecarlia is yet today itself more than any of the regions which tourists, as a rule, visit. The people have retained much of their old, simple and faithful customs, dress and view of life. They are "living pictures" from a time that was, but no longer is, but it stands, nevertheless, with countenance turned toward the coming day. The sunlight of the present time has cast its beams on this blossoming cheek also. Siljan's people not only belong to that which was, but also to that which is and shall be. One thinks involuntarily not only of Engelbrekt and Gustavus Vasa, but also of Oscar II. when one visits Dalecarlia.

Should anyone desire to undertake a pleasant tour of this country and that without much loss of time and extravagant expenditure, he needs but study the Tourist Society's little pamphlet concerning Dalecarlia, which was distributed gratis at the Exposition in Stockholm. The Tourist Society is one of the most

excellent national institutions of Sweden. It is popular and, what is better and greater, it deserves this popularity more than words can express. The Tourist Society has made Sweden acquainted with itself, has increased and fired the people with a love of country, has made travel cheap and comfortable for tourists, and has created an enthusiasm and patriotism which enlists great admiration among foreigners.

"He who heeds advice is wise." Tourists from America should leave at least half of their native self-sufficiency at home, and take the counsel of the Tourist Society in regard to journeys in Sweden. Write to or call at their headquarters in Stockholm, and I, in all honesty, assure you that your stay in Sweden will be enhanced in value to you in whatever light you may view the matter.

We left Stockholm at 9 o'clock a. m., having bought round-trip tickets for the whole journey, and immediately found ourselves in pleasant and memorable company.

First of all I remember an eloquent Vermlander who sat back of us, and who soon joined in our conversation with the cashier, Mr. Eriksson, of the Avesta Iron Works, and others. This Vermlander was, as it seems, an artisan, who had taken a few days' vacation, in order to see the world, i. e., Stockholm, Upsala, etc. He had read not a little, and now his cup of happiness and amazement was brimming over. He had seen the Exposition and now was to see Upsala and Old Upsala. I shared his happiness in the most cordial manner, but only wished that he would give others an opportunity to say something or at least ask some questions. This could hardly come to pass, however, for his tongue had really attained such a speed that it would surely have been dangerous to try to check it. In Upsala our friend alighted from the train and, it is to be presumed, found Upsala and Old Upsala fully as interesting as he had expected, although probably no one there as patiently as we, listened to his eloquence.

We, however, cannot stop in Upsala this time, but continue our journey by the same train.

Some say that the prairies of Upsala are ugly looking. I wish to quarrel with them in earnest. The beautiful exists in many forms. It is fashionable in Sweden just now, it seems, to expect the scenery of Norrland everywhere, to expect lofty and gloomy cliffs, the roar of the waves as they beat on the strand, and murmuring waterfalls in every stream and brook. I admire Norrland

and that which is specifically northern wherever it is found, but also the smiling, happy pictures which are disclosed even in other places and of another character. A view of the prairies of Upsala, either from the railroad, whether one comes from Stockholm or from the north, or even from a comfortable gig, or on foot, and I have tried all three somewhat, leaves a good and pleasant impression. Besides this prairie is level only to him who has seen nothing more level. There is much to admire within the frame of this, to me, at least, expressive and beautiful picture. It was well that Upsala was situated on a plain. It was well that Sweden's highest and greatest university had room both to elbow and to breathe.

In a little while we will arrive at Sala, and therewith at the borders of Vestmanland.

Here is found Salberg, called at one time "the treasury and most precious jewel in the kingdom of Sweden." The silver mine lies two and a half kilometers from the town, and produces annually 2,500 kilograms of silver. Formerly silver was regarded in Sweden about the same as gold to us, with respect to money, and copper took the place of silver with us.

In Sala we saw the marshal of the realm, Baron Von Essen, promenading at the railroad station. He seemed to be a very powerful, energetic, and suitable man, and to carry his years with ease.

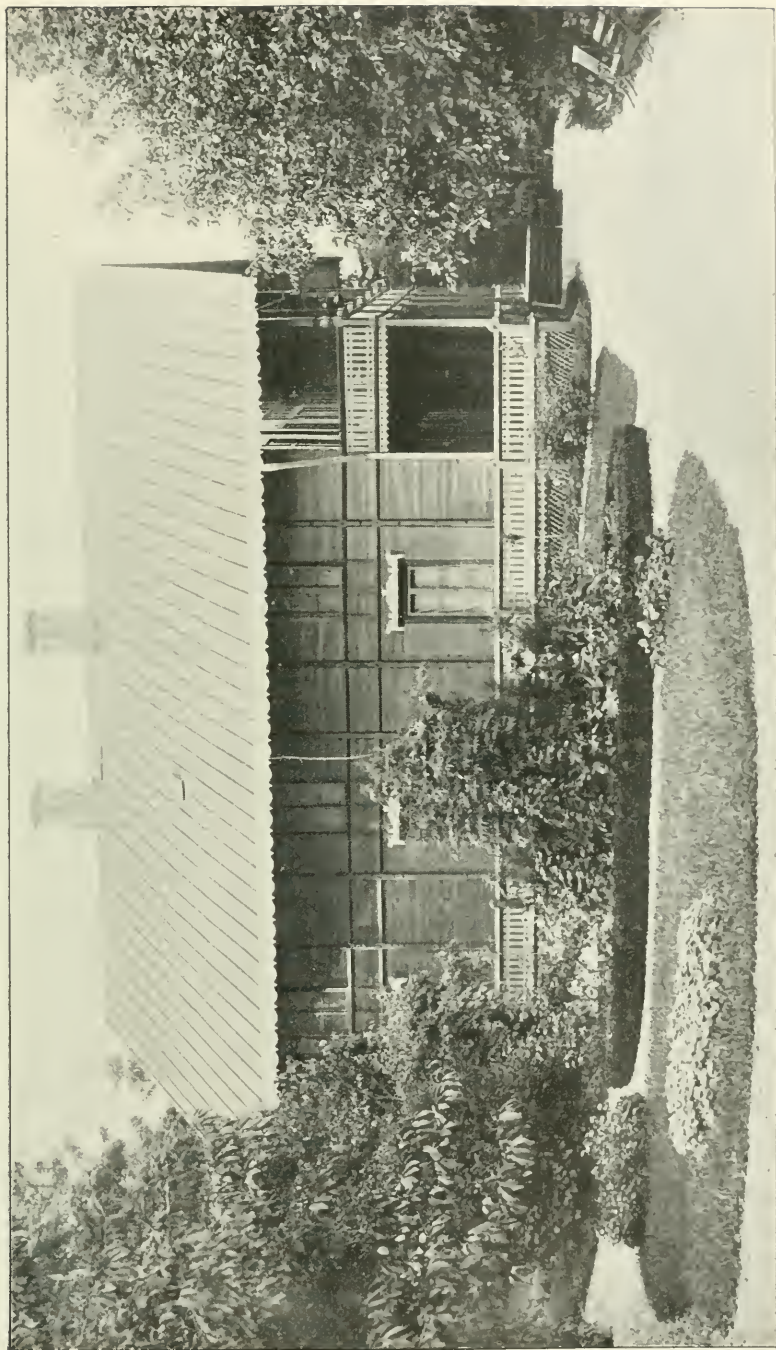
Near Krylbo we saw the Vasa monument, dedicated the 6th of June, 1896, at the ferry of Brunnbäck, where Gustavus Vasa and the Dalecarlians gave the Danes such a severe trouncing that they either fled, or were driven into the waters, where they were drowned. The monument is 18½ feet high. The stone is said to have been brought from Siljansnäs. Seventy men dragged it over the ice on the lake, and two hundred and fifty men transported it from Krylbo to the place where it is now raised. Cashier Erikson had had much to do with the erection of this monument, indeed, probably more than anyone else, if we are able to correctly translate his Swedish modesty in common American language.

The inscription on the monument reads as follows: "For the liberty of Sweden, for free homes and country, the Dalecarlians here fought and conquered in 1521. Grateful countrymen raised this stone in 1896."

Avesta has 2,450 inhabitants. Its iron works alone give em-



THE PRINCESS BERNADOTTE, NÉE MUNCK, PRINCE OSCAR'S CONSORT.



PRINCE BERNADOTTE'S SUMMER RESIDENCE "FRIDHEM" (HOME OF PEACE) ON THE ISLAND OF GOTHLAND.

ployment to 700 men. Their wages vary between 2.50 and 6 crowns per day, which implies, relatively speaking, good times for the laborer.

I have more respect for the Swedish laborer in America than in Sweden, as a class. Thousands of laborers in Sweden earn a good day's wages which far exceeds the pay that, for example, many clergymen must be satisfied with. But how many save a portion of their earnings? I saw sad sights with respect to this matter in Sweden. When the laborer gets his pay he drinks, dances and uses it for sinful pleasures, instead of setting aside useful and necessary savings for the future.

We received just such a passenger on the train at Krylbo. He was a splendid, strong and well-built Dalecarlian, a laborer. He was just drunk enough to be talkative. Formerly he had been a member of the Salvation Army, but was now an apostate. This Dalecarlian related in a short while what kind of a life he and his associates led. When the summer had passed he had nothing left of his earnings. He acknowledged his folly, but, nevertheless, continued in it. At Hedemora he left the train. His image will long be remembered. It was a warm summer day. He had but shirt and trousers on, with a small cap, and a pair of heavy shoes with him. A splendid figure, a fine boy, but a drunkard. Every public speaker in Sweden, every pastor and preacher ought to attack Sweden's greatest enemy, drunkenness, which just there, in Dalecarlia, time and again was by your correspondent in a most terrible form.

Hedemora is an old city. Its privileges are the oldest in Dalecarlia, and date back to 1459. The population now is only 1,750, but it was a great commercial city in former days. Backman's Manual Training School is located here. In it old-fashioned furniture, etc., is manufactured. It contains also foundries, mechanics' workshops, etc. The region is fertile and well cultivated.

We travel now in an open car, in order to get a better view of the tract. Pastor Tengvald and myself received as a companion a Baptist preacher, who was to locate in Leksand, and shortly afterwards a Mission preacher, who was going to his home near Insjön to rest. The people of Dalecarlia are, unfortunately, not as faithful to the Lutheran faith and doctrine as those of Vestergötland.

In a short while we could see Bispbergsklacken and "Säter's beautiful valley."

The region does not belie its fame. With genuine admiration we viewed the beautiful scene which was spread before our vision. It was a smiling image, full of youthfulness, of happiness, of hope. One would never grow tired of such a scene, the more one looked upon it, the more he admired it. Both the picture and its frame were especially impressive. Our only complaint was that the train passed this scene so rapidly.

We continued our journey to the northwest, crossed a beautiful little vale, Solvarbo valley, and again approached the Dal river. After we had passed the station "Gustaf," we entered the Great Tuna plain, the largest in all Dalecarlia. Just before reaching the station of Great Tuna, we passed the Rome heath, where the militia soldiers of Dalecarlia have their camp and drilling place. Refreshments can be bought at the station only during the time that the regiment is there.

A short distance to the north stands the large and magnificent rural church. I shall never forget this scene. It seemed, time and again, as if the churches were the only castles the country possessed. In Great Tuna, presumably, the people till the soil more than in other regions. It is well then if the church becomes the chief gathering place of the people, their stronghold, their beacon of light and strength. Consider what would Sweden be today, what would Dalecarlia be, if it were not for our Evangelical Lutheran Church? This question we often forget to answer.

Near the church is erected a monument bearing the name of J. O. Wallin, the greatest man this region has produced. Wallin merits remembrance, merits more thanks than he receives. Had he done no more than prevent the adoption of the rational Bible, it would be enough to make him immortal, and the object of genuine gratitude forever. But he did more. He gave us in 1819 the hymn book, a real master-work to him who appreciates the time and conditions then existing. For us, Americans, it was especially pleasant to view the mighty temple on the plains of Dalecarlia, and remember that we were now on the native soil of the great poet. Who said that the poet must be born far up among the mountains? Let him journey to Great Tuna and see. Let him remember the great and talented archbishop, and the great psalmist from Dalecarlia's largest plain—a most beautiful picture framed by smiling hills.

Time passes rapidly. We see these splendid farmers even now in the summer occupied in fertilizing their fields, the importance

of which our Swedish farmers in America are very slow in realizing. They understand that their cattle must be well fed in order to become fat, but seem to forget that this rule applies also to soil. They know that a horse must rest at times, but many of them give their soil neither rest, nor change. In Great Tuna the farmers realized the necessity of both most evidently.

Five kilometers beyond lies the renowned Ornästugan, but unfortunately we did not travel so far. It was here that Barbro Stigsdotter saved the future of her country through her contrivance, presence of mind and heroism. The women of Dalecarlia did their part before the men were ready, yes, were faithful while some of the men were not. How often is this not the case in our own time! All honor to these great Dalecarlian women and their true, faithful and clear-sighted sisters the world over. But when woman grows weak, she does so with might.

It is with her as it is with the Vermländer; either very good or very bad.

The journey between Insjön and Borlänge is picturesque. One sees most beautiful scenery about him everywhere. Our train advances rapidly along the Dal river. The valley is enclosed by high hills and mountains. There we have Gimsberg and Djurmo. Shortly we are in Dufnäs, and at Djurås is the confluence of the eastern and western branches of the Dal river. From this place a journey of 30 kilometers will bring us to Floda, "The summer delight of Western Dalecarlia!" where "the people have a cheerful heart, and the maidens, beautiful to behold, dress in bright colors."

We are now at Gagnef, where we would willingly have stopped in order to bring greetings to the parsonage from a dear friend in America, but the train is in a hurry, and so are we, so that we immediately resume our journey.

In a short while we reached the end of our journey, the Siljan valley. What would Dalecarlia be without Siljan? A home without a mother, a church without a preacher, an altar without an altar-piece, a young people's festival without song, without poetry. Welcome moment, when we for the first time did behold the fair countenance, the features so eagerly longed for, thou queen of the North!

This is Insjön. Here we take a steamer, and continue our journey on Lake Siljan. It was almost with regret that we stepped off our little train with its open car, but hope lured this

regret away. For, to be sure, we were to see Siljan. We were to judge with our own eyes whether the proud Dalecarlians had good reason for their independent, intoxicated and poetic joy over Siljan and its smiling shores. Should we not, then, look forward with longing?



CHAPTER XXV.

"THE EYE OF DALECARLIA."

We now stepped aboard the "Gustaf Vasa" and sped away to the end of our journey, Mora. In a short while we, and our boat, were at Leksand Noret, where the river flows into the lake.

Leksand is the most densely populated parish of Eastern Dalecarlia. Its population is about 10,000. As we will return to this large parish next Sunday for the morning service, we continue our journey immediately, with a friendly thought of Andrew Anderson, a graduate of Bethany College, who has been at home for a visit, this summer. Women in their beautiful national costumes, and men in caps, and with leathern aprons enveloping their usual garments, could be seen in great crowds.

It is twenty-five minutes of seven, when the boat is piloted out on Siljan's bright mirror-like waters. It was a beautiful evening. Oh, how smiling, joyful, and inviting these shores appeared. Chataqua is America's Siljan, but it is not as large, and, moreover, lacks the variety of scenery which is so captivating in Dalecarlia.

We now met four English tourists on the boat who, as we too, had resolved to take this trip on account of the pamphlets concerning Dalecarlia which were distributed by the Tourists' Society. It pays to advertise even in Sweden, and our old fatherland has done too little of it hitherto. This whole year will be Sweden's greatest advertisement of the century. These four Englishmen belonged to the British legation at Stockholm, and two of them were secretaries. Pleasant people. Very little of John Bull about them.

This is Siljan. O, how the Dalecarlians had praised it to me! The child of Leksand, Cashier Swensson, of Lindsborg, con-

sidered it hardly worth while to travel to Sweden unless he could see the "eye of Dalecarlia." That sounded very boastful, but since I have myself seen Siljan, he who writes these lines will unqualifiedly vote with the proud, patriotic Dalecarlians. It is a charming place, and a visit there a Swedish-American will never forget.

While I have been talking we have sailed out upon the beautiful lake, which is about 40 kilometers long and 11 kilometers wide. Pastor Tengvald and your humble servant stand amazed on deck, and gaze upon this remarkably beautiful scene. The shores are at first only smiling graces, very kind and inviting. Further on they became darker, more somber, with a background of pines and mountains.

But look first and last upon this wonderful mirror of water. Trace the changing day upon the bright silver dial. Heaven mirrors itself happily in it, but then the bashful Siljan blushes time and again, and a roseate glimmer is chased back and forth on her fair countenance. The sun looks joyfully on while he in another direction makes for our boat a most lavish passage of silver. Who will ever forget such a beautiful scene after once having had the pleasure of beholding it?

"Gustaf Vasa" glides rapidly on. In twenty minutes we are at Siljansnäs. This parish has separated itself from Leksand, to which it formerly belonged. Here lives a sturdy, old-fashioned people with corresponding old-fashioned customs and language.

On the right can be seen Rättvik. On the left are a chain of hills which seem to rise immediately out of the water and among which Gesunda hill is the loftiest. To the north, right before us, is the widest extent of Siljan.

Away to the northwest is seen a beautiful spire. It is the church tower of Mora. We pass east of Sollero, where St. Sophia Magdalena Church stands. On this island Siljan's ship-builders live. Now we steam by the place where the eastern Dal river flows into the sea, and then we glide into the Sax-viken, and shortly, at eight o'clock, we are at Mora.

But we have proceeded altogether too rapidly, and we look back at Rättvik with genuine gladness and fascination. Pastor Tengvald calls out: "The church looks more like a lighthouse than a church." "Excellent," replied I. "She must be a beacon tower." At and in their churches the Dalecarlians have received their best impressions, and formed those resolutions which have

made them immortal in history. Faithful, splendid Rättvik, we shall soon make your acquaintance.

These are already the last days of July. Time, why dost thou hasten so in Sweden during the summer? "Hasten, certainly not. I have chased away night, and have given you all days twice as long as in the south." True enough, but soon night comes on again, and, when she does come back, she soon removes this cause of joy. We are approaching Mora. It is almost eight o'clock, but the sun already thinks of making a shift. What a beautiful introduction! Thanks, old Sol, for the pleasure of being present, and beholding such a scene. Thanks for the glorious painting which not even the world-renowned son of Mora, Anders Zorn, can fully delineate.

This is the renowned, ancient, and historic Mora. A little insignificant place in itself, but beautiful and rich in memories—and a fine summer climate. See, we are now at the wharf. There we see Dr. Bersell, of Rock Island, and the artist Anders Zorn. They were in a terrible hurry, so we had not the pleasure of meeting them.

In a short while we have engaged a large, splendid room at an hotel, and immediately we go out to see the village. Below us lies Siljan. It is not only beautiful but even magnificent. Here also the floating of timber is the outward evidence of Nature's bounty to Sweden. Over the Siljan, 4,500,000 logs have taken their first journey this year. But, to be sure, we are right along-side of the richest parish in the world, Orsa, which possesses at the present time a treasury of nine and a half million crowns.

It was, however, not crowns but memories that we sought in Mora. First we wandered over to the Utmeland monument, said to be the most important historic structure in Dalecarlia. It consists of a building erected by general subscription, and of sandstone, from a design by Professor Scholander. It was opened in 1860. The coat-of-arms of the Vasa's and Gustavus' Latin motto: "Beatus qui timet Dominum" (Blessed is he who fears God) appears over the entrance. On entering one is delightfully surprised by beautiful paintings, and other tasty decorations. "Ornäs" by Edward Berg, "Gustavus and Margit," by Höckert, and "Byn Sälen," by the late King Charles XV., are paintings which adorn the walls of this temple of memory.

We creep down into the renowned cellar-hole. It was both

small and dark, but not too small or unseemly to have at one time served as the hiding place of Sweden's George Washington, Gustavus I. Here also it was a faithful woman who served as a rescuing angel. Honor and thanks to thee, thou Swedish woman, for what thou hast been and art, both in old Sweden and in our own great America!

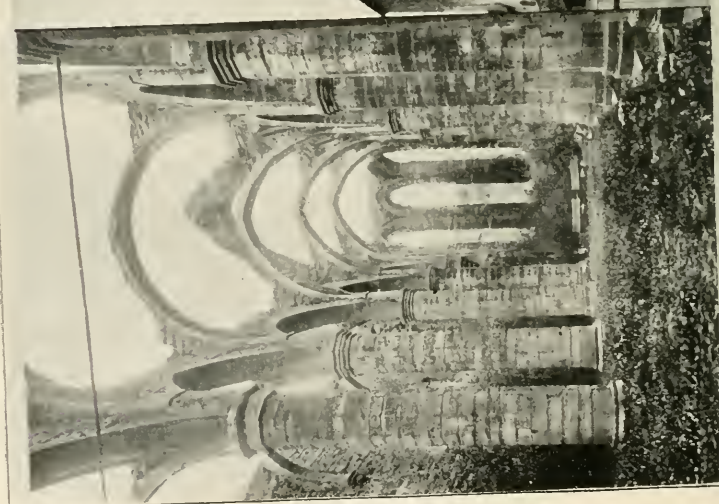
On the following morning we were up early, and surveyed the village further. See, there we read the simple and yet important inscription: "From this spot Gustavus Vasa spoke to the men of Mora, 1520." In those times it was, in truth, not so pleasant to be a Swede as now. The deeds of Gustavus Vasa shall never pale on the pages of history. His memory well deserves all the attention it receives in Dalecarlia, and in other parts of our fathers' land, and also among their children in America.

We visited also the old belfry, and church with its churchyard. The church was interesting with its paintings, old tombstones, royal addresses (by Gustavus III. and Oscar II.), carpets in the gallery stairs, a Mason & Hamlin organ, comfortable benches, large skins of wild animals in the church-porch, and other things which I have forgotten.

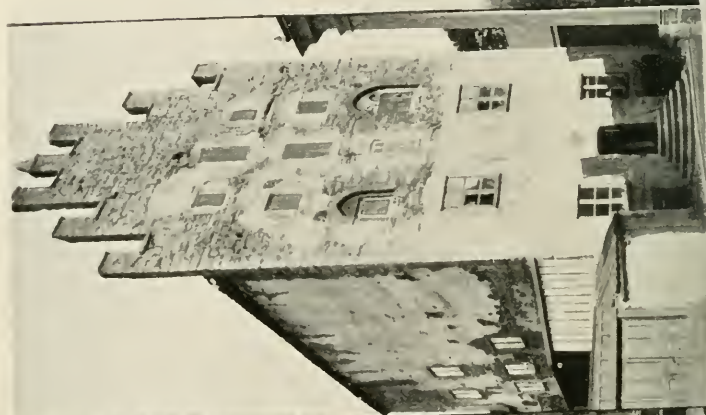
Thereupon we paid a visit to Sweden's most renowned artist, now living, Anders Zorn, known in America ever since the World's Fair in Chicago, 1893. Zorn is as able a business man as he is an artist, and is a warm friend of his fatherland, so warm, indeed, that he has offended certain Swedish-Americans on account of it, which, according to my opinion, accrues to his honor, and furthermore he is a faithful son of Mora. Up there he has his villas, and keeps his interesting collections, which are at the service of the public when he is away.

We found him at home. He received us in a most cordial manner. Mr. Zorn is of medium height, has piercing eyes, beautiful moustache, and looks considerable younger than he in reality is. He was dressed in knee-breeches, carried one hand bandaged, and held a straw hat in the other. All was northern about him. On the floor was a home-woven carpet. Home-woven curtains draped the windows. We sat on yellow, home-made wooden chairs, with yellow leathern cushions. On the walls were costly china and other bric-a-brac. One felt with pride, here lives a Swede who, although world-renowned, is not ashamed of being Swedish. All honor to such men!

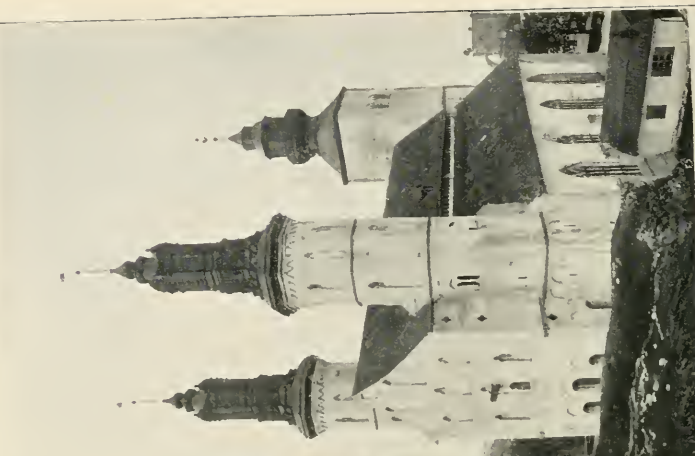
Mr. Zorn has become accustomed to visit America occa-



VISBY: SAINT CATHERINE.



HANSEATIC HOUSE.



THE CATHEDRAL.

sionally. He is very likely to continue his visits. Welcome.

I forgot to mention that Zorn, besides all else good and true that can be said of him, is also an especially compassionate and benevolent man.

Zorn was chatting away. Concerning Prof. Grafström, then instructor at Bethany, now at Augustana College, he said: "I was a boon companion of Grafström at the Academy of Arts. but since then I have not seen him." Prof. Lotave, now of Bethany, was Mr. Zorn's most prominent pupil at Paris.

The artist is greatly charmed with his fatherland in general and especially with its beautiful, natural sceneries. He believes, however, that there was not enough of push and advertising in dear, old Sweden. The Swedes are too modest and unassuming.

He asked us, how long we had been in America. Once more I was taken to be a true and original Swede. I did not disabuse him of his mistake.

Now off for Orsa, the richest country parish in the world. The village numbers three hundred people. As usual, we wended our way to the church. Rev. Polgren became our cicerone.



CHAPTER XXVI.

FROM ORSA TO RÄTTVIK.

We are now in the opulent Orsa, and possess an excellent cicerone in Pastor Polgren. Of course, we viewed the old church, the most ancient part of which dates from the 14th century, but it has afterwards been enlarged, both toward east and west. The tower was erected 1853. It is now proposed to restore the old fane.

On a pillar we read: "King Oscar II. visited this church on the 15th of September, 1892, when after the inauguration of the Mora-Vennern railroad he traveled by the newly constructed line Orsa-Falun. In the sacristy were hung portraits of Charles XI. and Charles XII., and a couple of other princes. It is surmised that Charles XI. had been there on a visit. The altar-piece represents the Ascension of Christ. The pulpit is erected by the side of one of the pillars.

The parish possesses 9,500,000 kronor in the forestry-fund of Orsa. The yearly interest amounts to about 350,000 kronor, and is used for new roads, drainage, school-houses, parsonages, etc. There are 6,323 people in the parish, which has an area of ten Swedish square miles (about 450 English square miles). There are farms which lie a distance of 40 English miles from the church. Orsa owns a small "Finnmark," or outlying virgin forest district, with 250 inhabitants. Sermons are held not only in the church, but sometimes also at the far-distant homesteads. The people of Orsa are not diligent church-goers. There are some Mission-Friends and Baptists, but it is worse with regard to that spiritual indifference that has no craving for the word of God neither in church nor in meeting-house.

Blue-ribbonists agitate for temperance, and found their work on the principles of Christianity, said our complaisant cicerone.

The people drink both beer and brandy, but now-a-days perhaps mostly beer. Drunkenness flourishes principally among the laborers employed on the roads and railways, and in forestry-work.

Orsa, Särna, Lima, Transtrand and Elfdal were said to possess reserve-forests. The glebe-forests are managed in a rational way. The companies buy forest-land on 30 or 50 years. Here and there occur much spoilation of forest, particularly among small owners.

Dean Abenius, in Orsa, is 77 years old. The perpetual curate's name is Ludwig Carlsson, and the assistant pastor, as we already have said, is Rev. Polgren. The dean's income is good. The benefice and 5,000 kronor salary. The forest-revenue about 900 kronor. Lumber-lease every third year. This amounted on one occasion to 1,300 kronor, and at another time to 4,600 kronor for three years. The perpetual curate gets 1,800 kronor and the benefice, and besides about 100 kronor in forest-revenue, and perhaps something more that I did not hear of. But the perpetual curate takes private pupils, and is bank-comptroller. The assistant-pastor gets a lump—650 kronor, and his board and lodging free!

The clergy in Mora are Dean D. Berg, D. D.; Perpetual Curate A. G. Mattsson and the organist and Pastor Skoglund.

Dean Petersson in Sunborn is a member of the first congressional chamber.

With reference to politics perhaps the majority in Orsa are radicals and free-traders. They are against the agitation for military defence, and against the church, which is mainly caused by the ignorance and immaturity in political matters of the common people at large. Besides, it frequently happens that the school-teachers lean too much toward the radical left side, both in political and church-matters. The cause of this is in all probability not to be found in the pedagogic seminaries, but is a sign of the times.

The church was kept together by means of large iron-cramps. We saw an old baptismal font from 1531 with inscription: "May thy holy spirit come unto us! Help us, Jesus."

We continue the information. In the parish there are eleven,—and will soon be thirteen—common public schools, three minor, and nineteen infant schools, with altogether 40 teachers, male and female.

Now up in the tower. Different temperature in the church at

the various stories in the tower; all the way from Alaska to Texas, as it were. The walls of the tower up to the first landing are eight feet in thickness. What impress can a few hundred years make on such a wall? The church bells cannot be rung, they must be struck with a hammer. The view from the tower apertures was glorious in all directions, yea, never-to-be-forgotten.

We heard, among other things in Orsa, that Pastor A. Carlsson, a highly esteemed friend and colleague from America, was on a visit in the neighborhood, and that he had made an exceedingly good impression, which was to be expected of him.

We still feel grateful to our kind cicerone. After partaking of dinner at the Railway Hotel we left with the train for Rättvik a little while after 3 o'clock. Some lively youths came into the same open car as we. The people were working in the fields. We observed a woman with her child tied on her back. Now we speed through a fir and pine-tree forest. Here and there are clearings through which we behold Siljan for a few moments. The train takes us past hamlets with small, sunny houses and barns, railway-depots, wild forest, agricultured lands, saw-mills, etc.

From Vikarbyn to Rättvik one travels as in a dream. "He who has not seen the road from Vikarbyn, where darkness and light lie close to each other, but as if in the act of separating, like morning from night, he must never speak of having been in Dalecarlia." (O. S. von Unge.) Yes, the view was indeed glorious. Tiny clouds floated here and there in the summer air. They threw the most variegated light and shades over the beautiful Siljan. Lo! there a flood of light, now a veritable silver shimmer, then bronze, and all of a sudden an iron-grey tinge over it all, and particularly over the mountains, which seemed far distant. But the bright, gladsome lights gained the victory, they were in the majority.

We are nearer Rättvik. Behold the blithe, verdant shores away yonder. How youthful and refreshing they appear! The sombre fir-tree forest is grand and beautiful, but O! how delightful it is to gaze in rapture afterwards on the smiling verdure on the opposite shore.

Rättvik. We obtained a fine room at the Tourist Hotel, which latter deserves the most unstinted praise. Oh, indeed, this is the loyal, old Rättvik, Siljan's most fertile parish, with its

doughty, stalwart men and women. It felt indeed strange to be there—and be staying at a tourist hotel with all the modern accommodations.

We immediately start for a walk through the woods to the church and the handsome Vasa-monument. It is strange, but the tourist to Siljan thinks very little of the present time, it is the past ages that are conjured up before his mental vision.

Now we have arrived at the monument. A huge block of granite, dressed only on one side, with twelve smaller memorial stones all around; thus they have depicted it to themselves in Rättvik, and thus it has also been executed. We felt almost as if we had trod on sacred soil. Let us read the names on the lesser stones first: Barbro Stigsdotter, Inge Michelsson, Jacob Jacobsson, Lars Olofsson, Sven Elfsson, Sven Elfsson's wife, Mats and per Olsson, Ingel Hansson, Tomt Matts Larsson, Tomt Margit, Store Gulbran, Lars and Engelbrekt from Kettilbo.

Now we come to the great monument. In the center we read: Sweden's King and people raised this memorial 1893."

In the "runic serpent" we read: Gustavus Eriksson Vasa appealed for the first time publicly in December, 1520, at the church of Rättvik, to the Dalecarlians, urging them to save the country from foreign power and oppression. Here a fight took place against Kristian's soldiers in January, 1521. This achievement was the beginning of the war for freedom, and was performed by the men of Rättvik only, who, during all complications ever remained faithful to Gustavus. The foundation was thereby laid to Gustavus' achievement of Sweden's independence and development."

"During all complications—faithful," those words weigh heavily in favor of the people of Rättvik. Those words make their courage still more commendable. It is good to begin well, best to continue well until the goal is reached.

Dear reader, consider how much good we all have enjoyed on account of Gustávus Vasa and the Dalecarlians. The fruit of this exploit has not remained in Sweden, it belongs to the whole world. Seldom have the links of history been so well and closely connected as in this instance. Gustavus Vasa—Charles IX.—Gustavus Adolphus,—you see here the connection traced on history's page, and without this connection how would the history of later times have appeared? Bring forth the Swedish heroes in the broad day-light. Accord them their right place. Away with

the braggarts of ancient pedigree, who only have shed blood, and whose exploits have left no lasting result. Gustavus Vasa in Dalecarlia, Charles IX. at the battle of Stångebro, and Gustavus Adolphus at Breitenfeld and Lützen; ye that are young, behold the image, learn, bend your knee at the memorial stone, and humbly thank the God of your forefathers for His mercy to them, and by that also to us.

The emblems on the stone: The crown, two crossed arrows, the sheaf. No explanation is needed to the Swedes, but to foreigners perhaps that the Swedish for sheaf is "vase," hence the allusion to the escutcheon of Gustavus Vasa.

We wended our way towards the church, through the beautiful avenue. Ye people of Kansas and Nebraska, here I met with our own tree, the cotton-wood, in fine, large specimens. Behold the colossal, horizontal grave-monuments of stone and iron. Those little huts are stables. The shingles on the church-roof are at least an inch and a half thick. There is a lightning conductor, and a long ladder so that they can immediately get up on the roof in case of a fire. The church is a large cruciform edifice. Globe, cross and weather-cock on the top of the spire. Read there on the memorial slab: "God be merciful to Erik Nicolai. Pax in terris. Murdered in the church for his friendliness towards the Danes." This probably occurred during the Sten Sture period.

The church dates from the early Christian era. It had three naves when Gustavus Vasa was there.

One clergyman, A. Berelius, has officiated in Rättvis 66 years.

The breastwork of the galleries are ornated with paintings by rustic artists, the passion of Christ on the one, and the good and evil qualities of the heart on the other.

There is a collection of the portraits of all the vicars, perpetual curates and ordained school-teachers.

The parish possesses 28 schools, with as many teachers.

The sacristy contains many things of interest. Let me mention some things: A chasuble and a censer from the Roman Catholic times; several embroidered images, the wooden-chalice which was used when Gustavus Vasa had appropriated the church's silver to pay the national debt to the Lübeckers; the sword with which the monk Nicolai was murdered; the sexton's scourge; a copy of Gustavus Vasa's Bible, 1641; an old book from the beginning of the 18th century about Gustavus Vasa in Dalecarlia.

CHAPTER XXVII.

A SUNDAY IN LEKSAND.

We shall never forget that excellent tourist-hotel in Rättvik. Everything was so clean, and neat, and comfortable. In the dining-room hung various tablets of inscription: "God gives food to all whom he has given a mouth." "By the clang you can judge the metal, by the speech the man." "Hunger is the best cook." "Put good food in your mouth, 'twill make you comely and stout." "Fresh air will make the doctor poor."

Their attempts at English were very funny. On a wall in the dining-room was the following announcement: "Please pay consumption in Dining-Room ready."

It is Sunday. Already at half past seven in the morning we saw an old woman coming, attired in the regulation Rättvik costume, on her way to church. Just fancy how early she must have arisen. But, then, she scarcely belonged to our leisurely modern style, where people barely get dressed in time for high-mass, which begins only an hour before noon.

About nine we embarked on the "Gustaf Vasa," so as to arrive at Leksand in time for the morning service. It was a warm, clear and peaceful morning. On the steamer came a flock of the Salvation-Army, who were to hold some kind of a meeting at Rättvik. It seemed quite unnatural to see these "soldiers" far up in Dalecarlia, so much so, that the secretary of the English legation expressed his great surprise at this unexpected encounter.

This diplomatist secretary was a particularly pleasant fellow-traveler. He had lived in Rome three years, and had been in Russia long enough to learn its language. He had found in Finland that those that knew the Russian language would not even use it. He entertained great opinions of the future of Si-

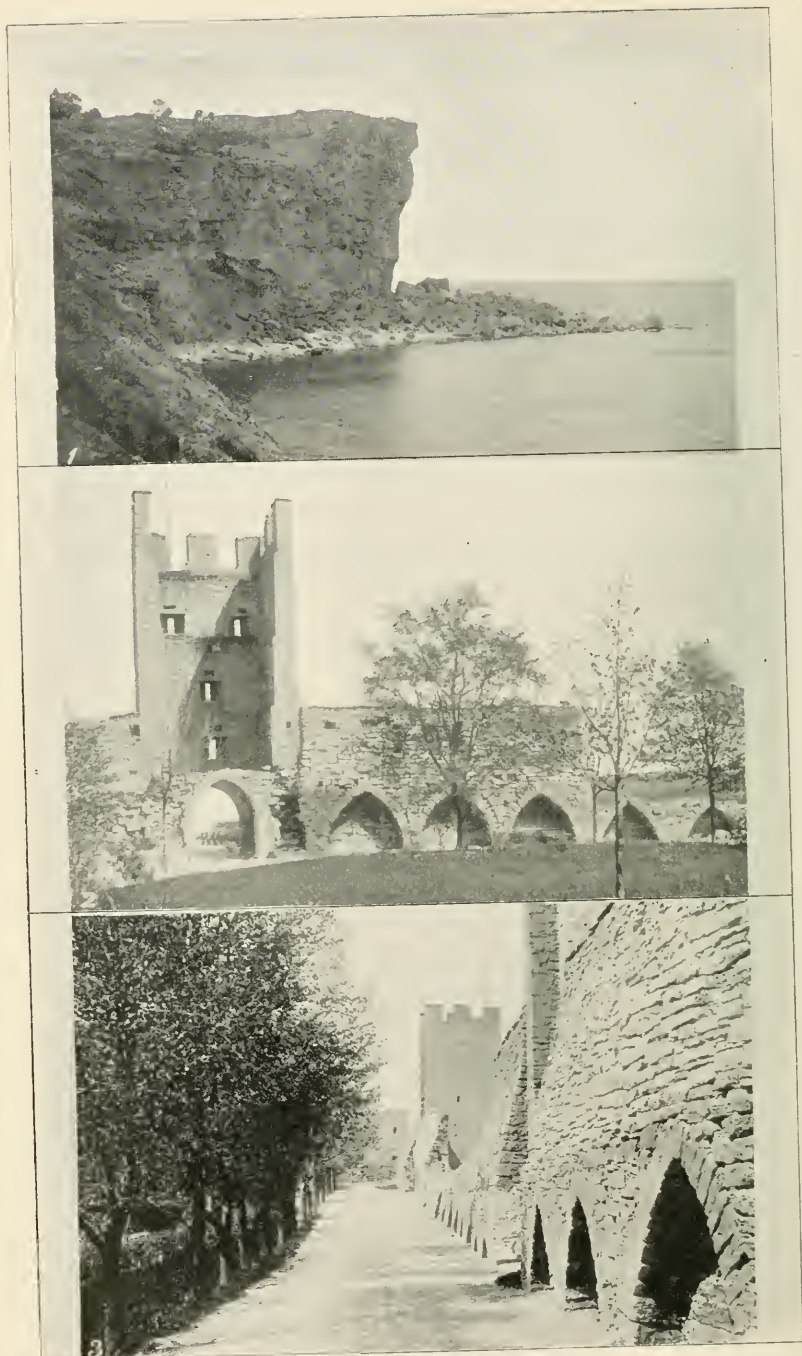
beria, when the grand railway will be completed, and related that there existed an entire large mountain of silver, which then would exercise a great influence upon the markets of the world, which hitherto had treated "the white metal" so harshly.

On his father's estate in England the farm-laborers get ten dollars a month in wages. He considered that the manual laborers in America obtained too high wages, while the civil-service men receive too low. The public offices would be managed far better and more honestly, if the salaries were larger, an opinion which many clear-headed and honest Americans hold as well.

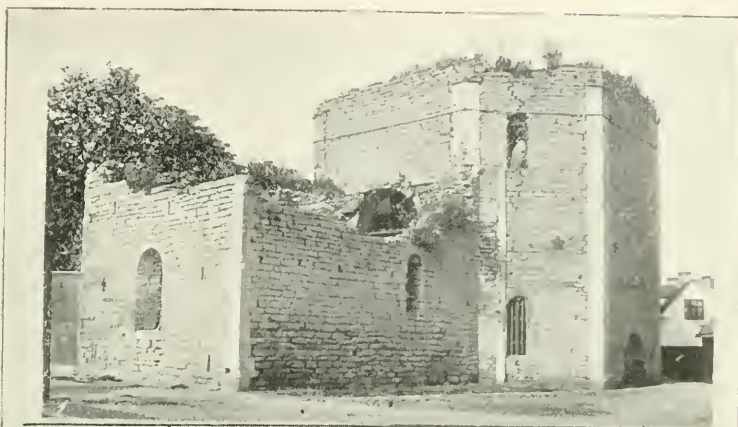
The trip was delightful. O, that we more frequently could see Siljan, with its smiling shores, which in the direction of Rättvik this morning looked like a vast, gigantic, verdant crazy-quilt, that the Creator had spread all over the fertile and opulent parish.

This is Leksand. We walk leisurely through the beautiful avenue up to the church. The service has already begun, and we make haste up to the gallery, to see and listen.

What an encouraging sight! The church is large, holding, some say three, others five, thousand people. In whichever case I can testify that a huge concourse of people had gathered for the high-mass service on this "the transfiguration of Christ" Sunday. The rector of the church, Dr. Petersson, was in the pulpit and delivered a good Lutheran-Evangelical sermon. He laid great stress on a correct conception and a right use of the means of grace. By that we would also ascend the mount of transfiguration. No Christian, however, ought to expect to remain there always. There existed also a spiritual every-day life. The road to glory leads yet to-day through trials. The moments of exultation are only an encouraging counter-poise against our labor and sufferings. A Christian ought not beforehand or intimately to speak of his spiritual experience. One ought not to talk of one's spiritual experiences to any one indiscriminately, but on the other hand, every Christian ought to confess his faith, before everything by his life and actions. Finally the speaker asked his congregation if they each and all belonged to those who had seen the glory of the Lord, and gladly carried their burden of sufferings to follow Jesus? After the termination of the regular service there was general communion celebrated at the altar. The singing of the congregation was powerfully impressive. The church has five vaults. The air was warm and suffocating inside,



VISBY: 1. HÖGLINT OR BLUFF. 2. NORTH RING WALL. 3. DITTO.



VIEWS OF GEFLE.

because no windows were open. People did not seem to require fresh air in Sweden in the same degree as in America, and I laughed heartily, time and again, at how they were afraid of draft. It was in the very height of the hay-making season. This and the heat combined caused quite a number of the old men in their seats to be nodding their assent to what Dr. Petersson was saying. They tried their very best to keep awake, but many of them, nevertheless, did not succeed. How interesting they looked, those old men of Leksand. The benches in the gallery were old-fashioned and uncomfortable, but down in the church, on the contrary, they were comfortable. Hundreds of women, young and old, were attired in their national costume, known all over the world. It was a sight which no stranger present could forget. An unusual number of infants were present in the church, of whom some had to be treated to candy, or milk, or other goodies brought in bottles. A few strangers were seated down in the church. A tourist was impudent enough to walk about in the church during the sermon, to inspect the place. By his appearance it was evident he was a Swede. Such tourists ought simply to be turned out with the assistance of the beadle's scourge, if need be. No traveler has a right to disturb the people's worship, to satisfy their own curiosity.

After the sermon the bans were published, and five announcements of deaths in the parish, after each of which latter the preacher read a verse from some hymn suitable for the occasion.

In the gallery were several tree-branches arranged to hang hats on.

The clergymen who recited the liturgy were attired in crimson chasubles.

The motto on the pulpit was: "Soli Deo Gloria." In the chancel: "Faith, Hope and Love." The vaults are handsome. The acoustics excellent. The pipe-organ is fine, and a particularly beautiful piece was played as the congregation left.

On a tablet is inscribed the oration by Oscar II. on the 15th of August, 1875.

On the roof is seen a large image of St. Peter with the keys.

What a sight when this concourse of people came out on the hilly church-ground. Happy, joyous and frank they all seemed. All honor to the people of Leksand, who so diligently frequent their public worship in their large and beautiful church, like their forefathers used to do of yore.

After the service we met Dr. Petersson, who greeted us in a very friendly manner. After that we walked about for a little while in the church-yard. I wished to visit the grave of Liss Olof Larsson, and asked a rustic about the way. He kindly accompanied us, but didn't quite know himself where the grave was. "We will ask mother, there." Well, that we did. "Sure I know; here it is." I thought the olding looked more interested than could be expected, and I asked her gently if she perhaps had personally known the congressman. "Sure I did; I am his mother." I was surprised. She walked so erect, and looked so active, the old dame. Could she really have been the mother of the famous member of the diet? Yet, she was, and she had already completed her four score and four years, "but," she said, "it is an easy thing to live, and an easy thing to die, too, if God only dwells in our heart." I then inquired: "Are there many in Leksand that feel likewise?" "Yes, sure, many of them, though the spirit of our worldly times tries to jostle with the spirit of God."

Never shall we forget those brief moments at the grave of Liss Olof Larsson. A little bit further away rests his father, Liss Lars Olsson, also a famous congressman in his time.

On our return from Rättvik we saw several of those long church-boats. It was really a pretty sight. How picturesque did not the rustic maidens look when they, with steady, measured strokes, plied the oars! They are familiarly called "kullor" in the vernacular.

God bless old Leksand!



CHAPTER XXVIII.

A TRIP TO FALUN, GEFLE AND ELFKARLEBY.

From Rättvik we traveled via Slättberg, Sågmyra, Grycksbo and Bergsgården to Falun, where we were very near not obtaining any room, for the hotels were all so crowded with visitors. It was the first day when they were lawfully permitted to eat craw-fish, and the crowd in the dining room was therefore so great that we had to wait surely a full hour before our turn came. All this gave us the impression from the very beginning that Falun is a lively business place, which by no means has been stunted in its growth.

We viewed first of all the old church. On the church doors we read, "Balzer Hansson, Karin Larsdotter. Come, let us delight in the Lord and rejoice in the consolation of our eternal bliss. 1670." The church was erected in 1640. The altar-piece bears the date of 1669. The fane has three naves, and was inaugurated, 1659, by "Master Per." The pulpit has a number of old wood-carvings, and rests on a caryatide. A colossal altar-vessel is extant. Gustavus III. sat year 1768 on a chair which is shown in the sacristy, where there is also portraits of former vicars, and a choir-robe, etc., from the Catholic times. The church is said to hold two thousand people, and is warmed by means of four large stoves.

Our Englishman descended into the world-renowned copper mine, but your humble servant did not do so. After an experience some few years ago in one of the Colorado gold mines, I prefer to remain above earth, and allow others to relate to me how it looks below. Mr. Duff liked his experience well enough, but said on his return, that perhaps I had done best, as no descent was undertaken by me.

Together we afterward visited the large museum belonging

to the company, and which is most unusually interesting. This company is the oldest industrial combination in the whole world. The collection of models was begun by Polhem towards the end of the eighteenth century, and is one of the earliest collections of that kind that is known. The company's exhibit and pavilion at the Exposition in Stockholm, attracted much and well-merited attention. Here is the numismatical collection. There were plenty of the "nominal tokens" which last year so much annoyed and damaged the free-silver party in America. We saw also splendid specimens of the honest copper coins. One of these, value stamped thereon: "8 Daler Silver-coin," was about two feet long, and one foot wide.

Among specimens of metal, we saw also nuggets of gold ore.

Here and there were interesting inscriptions. Here is one: "The country follows a faithful, well-beloved ruler."

An enormous pine tree, 335 years old, describes itself in the following manner:

"I was on Vångberg's Djura-wold
Among my brother pine-trees old
The greatest, and was therefore slain;
From root of nineteen feet was ta'en."

In one room was a great collection of the ancient company's account books. They date all the way back to 1347. The mine is mentioned already 1288.

Afterwards we strolled through the beautiful birch avenue along the railroad. Both in Falun and in Gefle there are, namely, exceedingly beautiful avenues along the railways. This is an excellent device. Why do not the railroad companies of the American prairie states plant trees and hedges, and why do we not find the Falun and Gefle railroad avenues in our American small towns and villages?

As we have said, after viewing the city we strolled in this cool and shady avenue, and soon sat down to rest on one of the many commodious seats, for, namely, it was warm in Falun last summer. A few days before our visit the thermometer showed 39 degrees Celsius in the shade, which is equal to 102 degrees Fahrenheit.

Let us then chat with one another about the great, old mine, a little while. It lies 1.3 km. west of the town. One

descends into the shaft of Adolf Fredrik 300 meters, and afterwards further 60 meters on ladders. The greatest depth is said to be 400 meters, which make about 1,300 feet. The mine contains about 3,000 separate caves, among which many are named after royal personages. The length of galleries and districts was 33 km. before the caveing-in in 1876. The mine has yielded about five hundred millions kilogram of copper. The yearly production at present consists of 400 tons copper, 300 kilogram silver, and 90-100 kilogram gold.

From Falun we traveled to Gefle via Korsnäs, Korsån, Höfors, Storvik, Kungsgården (King's manor), Sandviken and Forsbacka.

Gefle is a considerable city, new-built and handsome. "Gefle" is derived from gaffel (fork). This city is the largest and oldest in Northern Sweden, and is mentioned in the fifteenth century. Despatched already 1599 sixteen vessels to foreign ports. In 1869 the city was destroyed by fire, but has arisen from its ruins in rejuvenated and beautiful form. The population is 25,200.

The public buildings are handsome and attractive. The city possesses many open places, wide streets and boulevards, and several splendid office buildings, but did not appear to me to be quite so well kept generally as Sundsvall.

The largest business building was the so-called Palace, in which Rev. Waldenström has some shares, and where some of the stores were let for saloons and billiard halls. The reverend gentleman experienced much unpleasantness on this account, but if he owned only some of the shares in the company how could he prevent the occurrence? If, on the contrary, he possessed the majority of the shares, or the entire building, his position would be quite different.

The church is large and old, well restored and screwed together by means of great iron beams. Not to be wondered at for the aforesaid unorthodox Rev. P. Waldenström lives quite close by in No. 7 New Street, where a bread store constitutes the foundation. The park, near the church, was exceedingly beautiful and cool.

In front of the Governor's residence stands a tall iron gate, whose history is thus recounted by itself: "These iron bars, constructed into a gate for the court yard of the Royal Castle of Gefle, have, from sheer generosity, been presented and donated by the iron masters of this province as an ornament to this

castle and this city, and they have requested me, Baron Fredr. Sparre, Governor at that time, to have it made and erected, which latter took place August 29, 1701."

On a house near the Bethlehem Church we read: "Think of the final end, and thou wilt never do evil."

The Bethlehem Chapel, which is the church of the followers of P. Waldenström, is a large and handsome building. We deplore, however, that the red color is gradually falling off, so that the edifice looks somewhat dilapidated. But only the red color of the blood of Christ is retained in the sermons, it will, however, pass muster. The stairways were unpainted and ugly, but the symbolic architecture was exceedingly striking. The interior arrangements are practical and convenient.

In front of section V of No. 18 Iceland Street, I stopped, joyful and grateful, and yet withal, not a little aggravated. There lives the renowned and beloved Lector N. P. Ödman, whose writings have afforded many a Swedish-American hours of happy enjoyment. But the Poet-Lector was not at home, and it was a great and irreparable loss to me. But thus it is. Nobody is found at home in Sweden during summer time. That seems to be the rule. It is good, too, that those who so well need a few weeks' rest can obtain it in some country.

Nowhere in Sweden did I see so much drunkenness as in Gefle. On the train a half-tipsy "gentleman" would even pay for his ticket over again, which, however, he had dropped on the floor. Active, energetic and Christian temperance work is indeed needed in this hustling business city.

Now we are again traveling in the direction of Upsala and Stockholm.

We have soon arrived at Skutskär, which is reputed to be the largest saw-mill business in the world. This embraces 28 saw-mills, which belong to Stora Kopparbergs-bolaget (that is the company of the great copper mountain district). At Harnäs and Skutskär large export business is carried on.

We stopped during the night in Elfkarleby to view the beautiful water-falls. We had spoken English on the train. A couple of ladies in the same compartment alighted also at the same station. We overheard them saying: "Now we'll make haste so that those Englishmen won't engage the rooms before us." Aye, aye, the human heart is ever the same! But the two Englishmen, Tengvald and myself, had telegraphed beforehand, so that

we did not need to be in a great hurry. But you should only have seen those ladies, my friends, how they hurried, and we were wicked enough to walk very fast, just to make them a bit nervous.



CHAPTER XXIX.

TWO BEAUTIFUL RIVERS IN NORRLAND.

We certainly had to change our plan because of the monopoly His Siamese Majesty has acquired of the steamers up in Norrland, but our determination to see these famous rivers could not be altered. And that was well, for their scenery is most decidedly typical of Norrland, and that was just what we wanted to see.

Consequently we departed July 14 with the large and beautiful steamer "Nordstjernan" (North-star) for Sundsvall. "Nordstjernan" is perhaps the most splendid passenger-steamer Sweden possesses, and is justly entitled to the pride all Norrlanders take in her. She goes speedily and safely, but is said not always to care if any one else is in her way.

During pleasant conversation we soon reached Sundsvall. From there we went at 6 o'clock the following morning with "Turisten" up the Indal river, the most characteristically northern river imaginable.

The goal for the trip of the day was the Bishop's manor, and the distance was 124 km.

"What is meant by meter and kilometer?" I hear my readers inquire for the tenth time. Allow me then, while we shake off sleep this morning to give you all a lesson in these things, so that you, ladies and gentlemen, may have no unnecessary trouble during your trip to Europe in the year 1900, for who will then remain in American all the year?

1 meter=3,3681 feet; 1 kilometer (which abbreviated is written km.) is equal to 0.62137 English mile, or in Swedish decimal measure 3,369.09 feet. 10 kilometers are in Sweden called 1 new-mile, which is equal to 33,680.9 feet (11 kilometers are in the nearest equal to one old Swedish mile).



VISBY : 1. THE STUDENTS' AVENUE. 2. ST. OLOF.
3. THE BURMEISTER HOUSE.



1 quadrat-meter is equal to 1.196 square yards, or in Swedish measure 11 square-feet, 34 square decimal inches; 100 as are called 1 hektar (har.). It corresponds to 2,471 acres, or 2 tunnland, 1 kappland Swedish measure.

1 liter (l) corresponds to 0.908 quart (solid matter), or 1.0567 quart (liquid matter) or in Swedish measure 38 cubic inches, or three-quarters of one kanna; 100 liter is called 1 hektoliter (hl.), which corresponds to 2,837 bushels, or 26.4175 gallons, or in Swedish measure 38 kannor, or 22 kappar of one tunna (loose measure), 38 kannor 21 cubic inches.

1 gram (g) are equal to 15.432 grains troy, or 0.3527 ounces troy, or in Swedish weight, 24 korn.

1 kilogram (kg.) or kilo contains 1,000 grams, and corresponds to 2.6792 pounds troy, or 2.2046 pounds avoird., or in Swedish weight 2 skålpund, 35 ort, or 2 skålpund 11 lod 1.1 quintin; 100 kilograms is called 1 quintal (q.), which is equal to 220.46 pounds avoird., or 11 lispund 15 skålpund 8 lod; 10 quintals are called a (meter) ton, which is equal to 1.1023 American tons or 5 skeppund 17 lispund 12 skålpund Swedish weight.

Now, then, we can with pleasure continue our trip, for now we know what is meant by "meter," "kilometer," etc. It would be well if all the world could agree in all this, and the tendency is gradually towards that goal.

Well, now we are on board "Turisten," and immediately observe a number of flags, escutcheons, etc., with which the steamboat company intends to decorate the shores where the colored Majesty a few days afterwards will steam past. That extra number on the programme will cost the company about 400 of the 1,050 kronor which they are said to receive for the day.

We find ourselves immediately amongst a number of saw-mills, both large and small ones. Such a sight we had never before witnessed. No wonder that the humorous poet, Elias Sehlstedt, on seeing the Alnö sound sang: "And saw after saw I saw wherever I saw."

Besides all the saw-mills that we saw we also saw the churches of Skön, Alnö and Timrå. We would much have liked to have gone to Skön, for anyone who has ever been there longs to get back again, both for the sake of Skön itself, but still more so for the sake of those that dwell there.

But now we were to look particularly at these many saw-mills. I must mention Skönvik and Vista wharf, the latter

founded already in the year 1796, to provide work for the necessitous people that suffered on account of the leveling of the Ragunda lake. But now I feel compelled to explain what that means, which I had not intended to do before we early to-morrow morning reached "the Dead Falls." It cannot hurt, however, to know something about it already beforehand. On the railroad between the Bishop's manor and Ragunda one meets with most wonderful scenery. The excellent Tourist Society says of it as follows:

"Here terminated at one time the Ragunda lake, whose shore-lines still indicate a lengthy basin of about 27 km., and here at the flow of the lake into the Indal river the water rushed down the 38 meter high falls, which was called Storforsen (Grand Rapids) or Gedungsen, and whirled down Edsforsen, 1,200 m. long, in a rocky, narrow channel. When to this was added that it made an angle, the log-floating became considerably difficult, so that even large lumber-beams broke, or were damaged. They had a long time proposed to make the river navigable, or at least serviceable for floating, and at the same time providing a conduit for the salmon, but the death of Charles XII. was destined to extend its palsyng influence even to these plans. Yet the idea survived. Finally, in the midst of the last decade of the 18th century, a few of the Ragunda people (under the leadership of one certain Huss, generally called Wild-Huss, on account of his bold enterprises), began to dig for a floating channel through the obstructing river-bank, somewhat above the present railway bridge. Then came the spring-freshet of 1796, and settled the matter. The sand-bank gave way, and the water broke with irresistible force its new and southern course through the sylvan dell, along a stretch of about 3 kilometers. The Gedungsen died away in silence, and by the side of the church leaped into life the roaring Hammerfors rapids. The bottom of Ragunda lake was laid bare after four hours. Along the Indal river (which on the occasion rose 9 meters above its usual level), whirled trees, flour-mills, bridges and crafts in wild destruction, without, however, any person being hurt by the overwhelming means in the service of improvement. In the weirdly beautiful "Dead Falls" the philosopher has an excellent theme for contemplation. There speak more than thirty great and little dine-holes in silent eloquence. Many traditions about the falls still remain among the people."

But as yet we are still among the numerous saw-mills, where I saw women load planks, and afterwards beheld planks that loaded themselves, or nicely placed themselves in order in the lumber-piles. Here are saw-mills that cost nearly a million kronor, lumber-barons who live in palaces, and pay taxes on an income of a million kronor, managers who draw a salary of 50,000 kr., companies who each own three quarter of a million acres of forest, and many other such things over which a stranger feels astonished. I felt delighted also to learn that one of the companies gives pensions to faithful, aged servants. We learned this from the son of one of these pensioners. Common laborers were stated to be able to earn from 5 to 6 kronor per day by contract work. No one is allowed to view these saw-mills without special permission.

We remember especially the imposing Vista-wharf, which possesses its own fire-engine station, which was said to cost 30,000 kronor, and whose owners spent 40,000 kronor to worthily receive the King. The shores were on that occasion lit up by electric lights all the way from Sundsvall, a distance of about ten English miles. They are not niggard up yonder in Norrland, that one may rely upon.

But we must make haste. At the assorting-bars at Bage there are annually fenced in between two and three million logs. At 8:45 a. m. we have already reached Bergforsen (Mountain-rapids) where we exchange "Turisten" against "Indalen." The weather was fine, the landscape beautiful, and our spirits the very best. The famous Norrland appetite, which is able to put new life even in an American, had accompanied us even hither, which was plainly evident both in ourselves and others. It is caused by the invigorating climate and pure air.

The river had plenty of floating logs. Sometimes our little steamer knocked against them in real earnest, and persistingly, too. The helms-man with the enormous whiskers, however, remained calmly at his post. The river becomes more and more characteristic of Norrland. Look, yonder lies the beautiful Rösås-mountain, from 1,000 to 1,200 feet high. The shores close nearer upon us. Nature becomes more rugged. The river grows shallower and more rapid, and the current channel deeper. It is the sombrous beauty or the beautiful sombrousness of the Northlands, that meet us everywhere.

The boat advances slowly, and we have plenty of time to talk a little.

Nay, but look, there is our respected friend from Vestana, Superintendent Gyllenhammar. He and the captain were old acquaintances and soon were at it hammer and tongs. The captain, who was a stalwart man, began as a "salt" in 1855, continued for nineteen years, knew America well, was a royalist and conservative, and a determined royalist, too, and maintained that the majority in Sweden were that, also, over which no tourist is at all surprised, and added, that he did not believe in "the rotten American universal suffrage."

That sea-captain ought to have a medal for his Norrlandish patriotism. He held the most enthusiastic opinion of the possibilities of agriculture in Norrland, for "here it grows both night and day." He related a funny story about a purse-proud congress-man from Skåne, who, during a trip, asked him: "Captain, is this what you call beautiful? I can see nothing but shrubs and cliffs. You should only see our plains in Skåne. Tell me, captain, on what do the people live here?" The captain got mad, and replied snappishly, but three weeks afterwards he again met the congress-man, and this latter was now perfectly enraptured with Norrland, for now he knew "on what the people lived here." Namely, he had seen ears of rye which yielded 80 fold, and, besides, he had wandered about in clover that reached up to his arms, and knew that one barrel of barley could yield forty in return. "Such harvests we haven't got in Skåne."

Of the superintendent we obtained much interesting and valuable information. In his own experience $5\frac{1}{2}$ barrels of rye had yielded 158, seven years ago. Rector Videll had from one obtained forty. For fifteen years the rye-harvest had on an average not yielded less than eighteen fold.

The farming of the land is divided into periods of seven years; during four years the fields are cultivated with cereals, and the three following they yield hay harvests. By that they are strengthened and rejuvenated. When will the western farmers in our prodigious America learn wisdom from their brethren in other countries?

The butter from Vestana now fetched 80 to 85 öre per pound.

Our boat was obliging. She called anywhere they desired. Just now we lay close to the barren shore to allow a drummer to embark with his trunk; he travels in shoes. Look! there are a number of children who are selling wild strawberries. They wade into the water to reach their object. O, you dear, little

youngster, who is standing there in the water far up on your legs, what a picture you are! May fortune ever befriend thee!

Now I placed myself at the prow, and always observed in the spray of the water a bit of the rainbow.

Now we have already passed the Hallsta mount, 700 feet high, and two other mountains so exactly alike that they ought to be called the twin mountains.

The dinner table was spread on deck. What a magnificent dining-room. Salmon and wild strawberries were the principal dishes for us Americans. One doesn't know how salmon really tastes until one has had it prepared in Norrland. They talk about Halmstad salmon as being the finest. Anyone who likes is welcome to believe it, but before that he ought, anyhow, to eat salmon and wild strawberries on board "Indalen" as we did.

We saw the Church of Liden at 1:40. At 2 o'clock we had beheld the astounding log-chute, in which the logs dart down with tremendous velocity from the heights above, and heedlessly are flung into the river, presenting a wonderful spectacle.

Still another boat. She is small and peculiar, built specially for this water course. The screw lies like in a gutter, so that it does not reach further down than the bottom of the boat, and by that is protected from logs and stones in the boiling and frequently shallow river.

We continue the trip. What lovely shores! They now rise higher, particularly to the left, where they form beautiful terraces, intermingledly attired in the dark vesture of the pine and spruce firs and verdant foliage.

That river! Now it is broad and placid like other orderly rivers, but in a few minutes it diminishes until it grows as narrow as the waist of the dolls of fashion of former times. But it repents immediately, becomes anew what it was before; rages with fury in roaring torrents, smiles like a maiden of sixteen in the most calmly mirroring waters, gains courage, and becomes like others, content with the everyday prose of low shores. Nay, be once more yourself! Remain what you really are. Thanks!

My friends, observe these mountain peaks, kissed by the sun, this glorious, enchanting verdure, which remind us both of winter and spring at the same time, these fir trees and birches, which in loving harmony heighten each other's charms, forming a frame to one another, as beautiful as the picture itself.

Now we have arrived at Sillre rapids and its steep forest-

clad banks. Here the boat stopped, and in company with the pleasant captain we stepped on shore, and viewed the beautiful Bratta falls, far up in the forest. The path was toilsome for the American, but the views uncommonly beautiful. The cataract consisted of two particularly handsome falls. On a gigantic rock along the road we observed growing pine, fir, ferns, birch, grass of various kinds, red whortleberries, huckleberries, moss—all evidence of the wonderful productivity of Norrland, for if there can grow so many things on a rock, what ought they not then to be able to grow on its fertile soil?

Lo, there is tall pine and fir which have grown together so as to form but one tree.

Now on board again. Then we chatted again for a while. We met a young Mr. Nordberg, on his way to Utanede to decorate there and elsewhere for the Siamese King. He was well-informed, and pleasantly communicative. From him we learned that Sweden possesses great "railway factories," such as Kockum's in Mamö, Atlas in Stockholm, Södertelje factory, and a large shop for repairs in Gothenburg. The price of a fine passenger car is about 30,000 kronor.

Then we met merchant Östling, from Ljusdal, and the Swedish-American civil engineer, J. B. Nilsson, from the Carnegie works, in Pennsylvania. The latter traveled in company with his sister. I recognized the American by his shoes, and he me by my "alligator" traveling bag.

At 7:50 we saw the clearing in the forest, 20 feet wide, which constitutes the Jämtland boundary.

Now the boat stands almost still in the rapid current. The shores close in upon us. Look how high they are? I feel so happy and delighted. This is Norrland! What could I possibly add that would strengthen that expression!

We will presently arrive at Utanede. Look, a large timber raft is coming down the rapids above. Some doughty Norrianders steer it in the current, which has a velocity of thirty miles an hour. It is a very striking sight.

By post-horses to the Bishop's manor. The road was exceedingly beautiful, with many exquisitely fine views of the river Dale. We argued about Sweden and America, but what was said must remain between ourselves at present.

After we had obtained a fine room at the hotel, and had our

supper, we visited "Niporna" in the neighborhood, which possesses uncommon and rarely equalled views in all directions.

The next day we visited the Dead Falls and its neighborhood, and thereafter continued our journey to Sollefteå and Hernösand.

Who can describe those indescribable formations, and that in many respects unequalled landscape which we admire here? One of the "dine-holes" is 3 feet in diameter and 7 feet 4 inches deep. The water has excavated this. Perfectly astounded we strolled about with Mr. and Miss Nilsson, viewing the wonderful sight.

On a rock we read:

Oscar, 25 August, 1890.

Gustaf, 31 July, 1894.

Therése, 18 July, 1892.

The train comes, and we have soon reached Sollefteå, from whence we travel by rail toward Hernösand. The entire railway journey is beautiful and interesting. From Sollefteå the road goes alongside Sweden's grandest river, Angermanelfven. On looking through the railway car window one beholds a constantly changing panorama of such beauty, that the route is acknowledged as one of the finest by rail in all Sweden.

It was a warm day. The thermometer showed 31 degrees Celsius in the railway car. Well, now I must stop and explain myself again. Why could we not use the same thermometer all over the world? That would be practical. But as we are not able to reform, I may, instead, be allowed to produce a table on the next page which explains the scale of the different thermometers.

As you know full well we follow the Fahrenheit thermometer in America. It was thus about 88 degrees in our country. This was felt extremely warm far up in the North, but at Falun they had 102 degrees in the shade, one day last summer.

It is liable to be very warm, even in northerly latitudes, although only very seldom.

About the beauties of Angermanelfven your humble servant has spoken largely on previous occasions, wherefore it is now sufficient only to confirm the impressions then received.

From Sollefteå we arrive at Lökom. The Multrä mount appears on the north side of the river. Other names are Sänga, Tonsåkra, Ytterlännäs, Graninge, Bollsta-iron works, Kramfors, Sprängbäcken, Gudmundrå, Ramvik, Veda, Ålandsbro, etc. May-

be I have not got them in the right order. This time we stopped at Ålandsbro, to pay a visit to the beautiful and hospitable Sâbrå.

Comparative table between the thermometers of Celsius (C.), Réaumur (R.), and Fahrenheit (F.).

C.	R.	F.	C.	R.	F.	C.	R.	F.	C.	R.	F.
+	+	+	+	+	+	+	+	+			
100	80°0	212°0	66	52°8	150°8	32	25°6	89°6	-1	-0°8	+30°2
99	79°2	210°2	65	52°0	149°0	31	24°8	87°8	-2	-1°6	28°4
98	78°4	208°4	64	51°2	147°2	30	24°0	86°0	-3	-2°4	26°6
97	77°6	206°6	63	50°4	145°4	29	23°4	84°2	-4	-3°2	24°8
96	76°8	204°8	62	49°6	143°6	28	22°4	82°4	-5	-4°0	23°0
95	76°0	203°0	61	48°8	141°8	27	21°6	80°6	-6	-4°8	21°2
94	75°2	201°2	60	48°0	140°0	26	20°8	78°8	-7	-5°6	19°4
93	74°4	199°4	59	47°2	138°2	25	20°0	77°0	-8	-6°4	17°6
92	73°6	197°6	58	46°4	136°4	24	19°2	75°2	-9	-7°2	15°8
91	72°8	195°8	57	45°6	134°6	23	18°4	73°4	-10	-8°0	14°0
90	72°0	194°0	56	44°8	132°8	22	17°6	71°6	-11	-8°8	12°2
89	71°2	192°2	55	44°0	131°0	21	16°0	69°8	-12	-9°6	10°4
88	70°4	190°4	54	43°2	129°2	20	16°8	68°0	-13	-10°4	8°6
87	69°6	188°6	53	42°4	127°4	19	15°2	66°2	-14	-11°2	6°8
86	68°8	186°8	52	41°6	125°6	18	14°4	64°4	-15	-12°0	5°0
85	68°0	185°0	51	40°8	123°8	17	13°6	62°6	-16	-12°8	3°2
84	67°2	183°2	50	40°0	122°0	16	12°8	60°8	-17	-13°6	1°4
83	66°4	181°4	49	39°2	120°2	15	12°0	59°0	-18	-14°4	-0°4
82	65°6	179°6	48	38°4	118°4	14	11°2	57°2	-19	-15°2	-2°2
81	64°8	177°8	47	37°6	116°6	13	10°4	55°4	-20	-16°0	-4°0
80	64°0	176°0	46	36°8	114°8	12	9°6	53°6	-21	-16°8	-5°8
79	63°2	174°2	45	36°0	113°0	11	8°8	51°8	-22	-17°6	-7°6
78	62°4	172°4	44	35°2	111°2	10	8°0	50°0	-23	-18°4	-9°4
77	61°6	170°6	43	34°4	109°4	9	7°2	48°2	-24	-19°2	-11°2
76	60°8	168°8	42	33°6	107°6	8	6°4	46°4	-25	-20°0	-13°0
75	60°0	167°0	41	32°9	105°8	7	5°6	44°6	-26	-20°8	-14°8
74	59°2	165°2	40	32°0	104°0	6	4°8	42°8	-27	-21°6	-16°6
73	58°4	163°4	39	31°2	102°2	5	4°0	41°0	-28	-22°4	-18°4
72	57°6	161°6	38	30°4	100°4	4	3°2	39°2	-29	-23°2	-20°2
71	56°8	159°8	37	29°6	98°6	3	2°4	37°4	-30	-24°0	-22°0
70	56°0	158°0	36	28°8	96°8	2	1°6	35°6			
69	55°2	156°2	35	28°0	95°0	1	0°8	33°8			
68	54°4	154°4	34	27°2	93°2	0	0°0	32°0			
67	53°6	152°6	33	26°4	91°4						



QUEEN SOPHIA.



PRINCE CHARLES AND PRINCESS INGEBORG.



THE ROYAL PALACE: THE KING'S SUITE. THE PILLAR HALL.

CHAPTER XXX.

PRINCE CHARLES AND PRINCESS INGEBORG.

An unnatural and artificial union was contracted between the three Scandinavian realms, Sweden, Norway and Denmark *anno domini*, 1397. Five hundred years later, Aug. 27, 1897, a more natural union was compacted between the three countries, when a member of the royal family of Sweden-Norway united his fate with a member of the Danish royal family. King Oscar II.'s son Charles, Duke of Vestergötland, then became united in holy wedlock to the Princess Ingeborg, daughter to the Danish crown-prince, Christian Fredrik and his consort, Louisa, daughter of Charles XV. He is 36 and she is 19 years of age.

The nuptials took place in the palace church in Copenhagen in the presence of King Oscar, the Danish royal family, the Russian Dowager-Empress, Maria Feodorowna, the Princess of Wales, the Swedish Crown-Prince and Crown-Princess, and Prince Eugène, and the various Danish and Swedish notables. King Oscar conducted the bridegroom, and Prince Fredrik the bride to the altar. The speech which the officiating clergyman, Dean Pauli, addressed to the bridal couple was particularly impressive, and of deep significance were those words which he spoke to the bride. These words, which were characteristic with regard to the excellent qualities of the Princess, were as follows:

"You, our dear young Princess, will be received with love by the people whom you are now going to belong to, and with love you will be remembered by us all, who have seen you grow up, and who invoke the blessing of God over you, and over your future days. Another language than that which you have been used to will be spoken to you, but the Lord's prayer is equally understood on both sides of the Sound. A flag with other colors

will float over you for the future, but in that, like in the Dannebrog, a cross is in the center, and we who believe in the Savior on the cross, venture to pronounce in His name: 'Go now forth and depart in peace!' Amen."

On the termination of the ceremony King Oscar folded to his heart his son and daughter-in-law, and embraced and kissed them affectionately. At the wedding banquet, which took place in the royal residential palace, the old King Christian of Denmark, spoke feelingly to the bridal couple, and to the King and Queen of Sweden-Norway, and in his response King Oscar lay particular stress on the relationship and friendship by which the two royal houses already were united. He thanked the Crown-Prince of Denmark for his consent to the matrimonial union, and the Princess Ingeborg for her ardent love of his son.

Denmark's beautiful capital was profusely decorated during the festive days of the nuptials, and great crowds of people were moving about in the public places to express their participation in the general rejoicing, and their devotion to their truly beloved young Princess.

Among the bridal gifts of the Princess Ingeborg we specify: A necklace of jewels, consisting of 44 large solitaires, the gift of King Oscar; a large semi-circular ornament for the hair, with jewels, from Queen Sophia; a necklace in several strands of large Oriental pearls, and a diadem of jewels with large solitaires, which also can be used as a necklace, from Prince Charles; a pair of magnificent sugar urns of silver, in Roccoco style, with engraved monograms, surmounted by ducal crowns, from the Dowager-Duchess of Dalecarlia. These costly presents are enclosed in elegant cases with monograms and ducal crowns.

Prince Charles received, besides splendid presents from his military entourage and circle of private friends: From the corps of officers of the Royal Cavalry Life Guard, of which the Prince is chief commander, he received a valuable and artistically wrought silver vase; from the King's staff-general, a table ornament of oxidized silver; from the Swedish and Norwegian aid-de-camp officers, confectionery bowls of gilt silver, etc. Prince Charles and Princess Ingeborg have presented their brothers and sisters with the following memorial gifts. The Crown-Prince received their photograph portraits in a frame of gold, the design of which was made by Prince Eugène. The present to the Crown-Princess consisted of a gold brooch in the shape of a heart, with

jewels, and be-jeweled monogram and crown. The Danish princes each received a scarf pin with gold monogram C. I. on emerald, and each of the Danish princesses a similar brooch.

After the nuptial festivities the new-married couple went on a short wedding trip, after which they took up their residence in the palace of the heir presumptive in Stockholm. The princely couple had numerous proofs of affection and respect shown to them on their arrival in Stockholm, as well as from the "lower classes" as from the aristocracy. They have been heartily welcomed, and a general interest has been taken in them, and continues to be so, and the very best hopes are entertained for the future happiness of Prince Charles and Princess Ingeborg.

Seldom have any princely couple begun their wedded life under more favorable auspices. Prince Charles and his consort are ardently attached to one another by true love. Their responsive hearts have made their mutual choice. The Prince, like his father and his brothers, is very popular in Sweden. He is spirited, gallant, and bright. A frank and faithful heart is his principal characteristic. He is a popular and exceedingly competent officer, an honor and an ornament to his cavalry life-guard. He has received an excellent and thorough education, and has brought with him into life only noble impressions and bright memories from the home of his childhood. It is the same in regard with royal or princely children as with those of meaner birth: the impressions and the guidance they receive in their early home will be of the greatest moment in after life. Say whatever you like about the Swedish Princess at present living, a genial home-life they have enjoyed, excellent parents they have, and distinguished men they all are, each in his peculiar sphere. And the Princess Ingeborg! She is depicted as an unpretentious, gentle and sympathetic woman, a constant sunbeam. She was brought up in simple habits, and she has in the capital of Denmark led a quiet life. She is not accustomed to superabundance and luxury, and silly fripperies. Her home-life, which is made evident by her simple habits and unpretentious trousseau—bear more the impress of bourgeoisie than of royalty. The noble and excellent qualities of the Princess are extolled wherever she is known. With knowledge of her loveable disposition and temperament, we may confidently assert that she will be equally much beloved by the Swedish people, as she has been and is still beloved in Denmark. The hearts of her parents-in-law she has entirely captivated, and

with the charms of maidenly simplicity and her sunny smile she fascinates all with whom she comes into contact.

May God confer upon Prince Charles and his Ingeborg, His abundant blessings, that they may enjoy many happy years together in love and peace, and ever remain ornaments to the Swedish royal family—as examples of all that is good and worthy of being followed by the people of Sweden!



CHAPTER XXXI.

"SKANSEN" OR "THE REDOUBT," AND THE NORTHERN ETHNOGRAPHIC MUSEUM.

The Northern Ethnographic Museum and "the Redoubt," or "Skansen," belong not only to the most remarkable sights of Stockholm, but indeed, also, to the most peculiar a tourist may behold either at Stockholm, or anywhere else in the world.

Dr. Arthur Hazelius has given concrete form to the maxim of the old Grecian sage: "Know thyself." He has made Sweden know herself, as never before. The creator of all this is already old and feeble, but he can with joy behold how his pet theories gradually, one after another, have not only been accepted, but also become realized.

It is surely about a quarter of a century since Dr. Hazelius in full earnest began these enormous collections, which last summer were said to reach 90,000 numbers. They now fill not only halls and whole flats, but one building after another, together with the well-known park called "Skansen" or "the Redoubt."

We viewed the Museum in company with Rev. and Mrs. Abrahamson, and Rev. and Mrs. Tengvald. The latter was already acquainted there beforehand, and through her friendly mediation we obtained the amanuensis, Mr. Vistrand, as our guide.

It is impossible in a few lines even approximately to give the reader any conception of these enormous collections. One strolls through room after room, gazes, enquires, and expresses one's astonishment, and in that way continues from section to section, from building to building. One sees what Sweden has been, and perceives how it has become what it is; one beholds the historical development in a concrete object-lesson.

Here we encounter pre-historic things from the stone, bronze

and iron ages. In another large hall we find groups of whole families from different provinces, entire rooms filled with furniture, ornaments, etc. Some of these were already exhibited at the Centenary Exposition in Philadelphia, and there gained well-merited praise. One looks long at these groups, scrutinizing, and always with increased interest.

All possible utensils, tools, implements, furniture or armaments, weapons, seals, clothes, church-decorations, keep-sakes after remarkable men—everything exists in great abundance. One fatigues one's-self in viewing, time and again, begins anew, proceeds to other sections, other buildings, and is more and more amazed at the energy and patriotic love which has made the Ethnographic Northern Museum a possibility and such a splendid reality.

"Skansen," which we have alluded to, also makes an ever memorable impression on the visitor. The idea is so original, so beautiful, so instantly captivating, that one becomes positively enraptured.

Regarding the plan of Dr. Hazelius, Mr. Herman Ring says: "This truly grand idea had already been clear to a Swedish man, Arthur Hazelius. He possessed already in the Ethnographic Northern Museum the history of the Swedish costumes, the Swedish chattels, yea, of all the interior household belongings, but that was not enough for him.

He wanted to have gathered in one place a collective representation of how our people, since time immemorial, had lived by the river-banks, on mountains and in valleys, to place beside each other, the halls of our earliest ancestors, where the drinking-horn was passed around the gathering held below its sooty rafters, in juxtaposition to the feudal castle of the middle-ages, with towers hemmed in by water, draw-bridges and moats, together with the serrated gables and jutting balconies of the burghers' domiciles in the Hanse-towns, and the ornated pavilion from the roccoco period of Gustavus III. And then the dwellings of our peasantry! He wanted to display them all, from the primitive tents of the nomadic Lapps, the log-cabins of the Dalecarlians, the Smalander's hillside shanty, the Icelander's earth-house, and the Finn's reeky cot, way up to the corner-trimmed cottage of the Dalecarlin Mora peasant, the ridge-roofed dwelling of the opulent Blekinge husbandman, and the court-yard of the wealthy farmers of Scane.

He wanted to erect them all in one place, from old material or in imitation from similar lumber, by similar ways of working as in the olden times.

And this was not enough. He wanted also to display them in the midst of their surroundings of arborial,—vegetable and animal world,—the entire nature they possessed or still possess in reality.

A capital grand plan, worthy of the grand capital. The question was now only how to get means wherewith to realize the plan, and a place which could comfortably harbor the colossal open-air museum.

It was then his thoughts chanced to fall on the Skansen or the Redoubt. A more beautiful, and thorough natural variety, or more eligible place was difficult to obtain, and a more glorious site it would be impossible to find. Besides, the place had the advantage of being situated in the Deergarden park, where the palace of the Ethnographic Northern Museum once was to be erected, down on the neighboring Lion-plain, and where, furthermore, through the generosity of Count Hallwyl, another place, the beautiful Framnäs, already belonged to the museum.

The advantages this site offered were so evident, that already the same year that the plan was conceived Dr. Hazelius opened negotiations with the land-owner, Mr. Hammer, regarding the purchase. Although it did not lead to any immediate result the project was not abandoned. The negotiations were renewed the following year, and then with success.

To be sure, the entire domain of Skansen was not thereby acquired. That part further out on the bluff above the theater, where the pavilion and sheds have been erected, was then appraised at too high a price. But the inner part of the park between the buildings, and all the way to the boundary of the Belvedere, was bought for a price of 25,000 crowns, for which Dr. Hazelius personally guaranteed payment. The title-deed was signed May 2d.

Through a new purchase, Jan. 1, this year, Belvedere, with its territory, were added to Skansen, so that the space the museum now disposes on the plateau is nearly 72 acres.

When the plot had been acquired, the work for the open-air museum was energetically begun. The first was to cut and clean, to remedy what had been neglected, straighten and restore old roads, and make new ones, to manure and sow the

grass-plots, cleanse the ponds, in one word, to arrange the place itself.

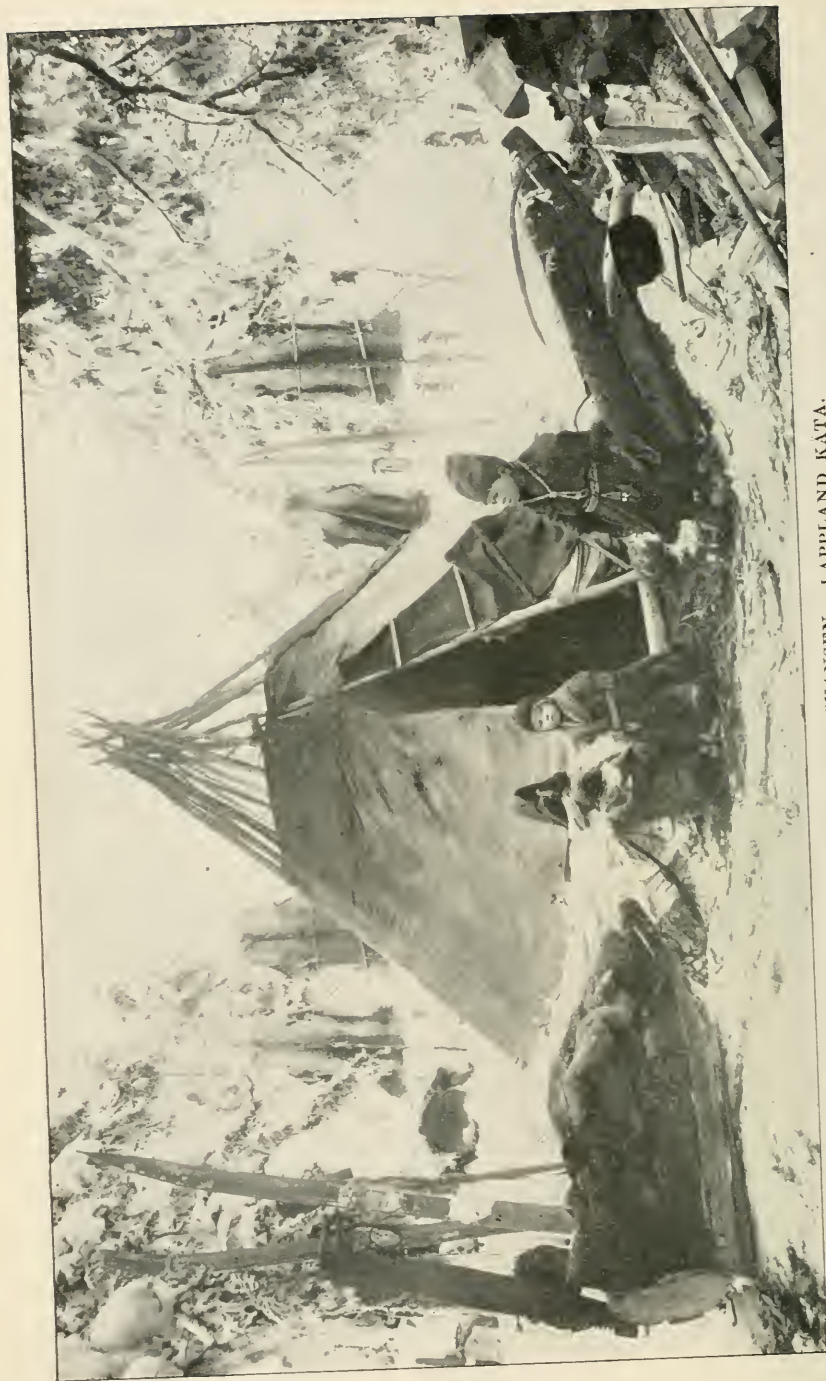
The next question was the erection of the buildings, and to arrange their relative collections from the vegetable and animal kingdoms.

Of course, everything could not be done at once, particularly the building could, for economic reason, only gradually be erected, and the commencement had to be made with those comparatively the cheapest. But although the labor for arranging the place itself during the earlier portion evidently cost a great deal of time and money, the means and energy proved sufficient, so that already early in October, 1891, the arrangements were so far advanced that Skansen could be thrown open to the public. Everything is still far from ready, indeed, on the contrary, the greater part remains yet to be done. But during the continued progress of the work we have yet witnessed how Skansen, from week to week, nay, from day to day, has developed to what it already is: namely, the favorite spot of the Stockholm people, and the most peculiar sight of the capital, quite as characteristic for our city as, for instance, is Thorwaldsen's Museum for Copenhagen, or the mediaeval castle of Turin, and like them, perfectly unique.

Already when one has ascended the steep way, which winds past the theater, or the somewhat longer, but more comfortable one from the plain, past the circus and Westerling's livery-stables, and turns in on the road to the Redoubt, with its old lynx-eyes and horn-lanterns, we become surrounded by a different atmosphere, a breath from past ages, which possessed other aims, and different idiosyncracies than our own feverish and bustling time. We pass in through the gate, with its beautiful wood-carvings, and steep roof, and the pendant bar, which in large, bold type announces the name "Skansen," (the Redoubt), we pass the handsomely arranged garden which contains living samples of all the cereals, fodder-plants and kitchen-vegetables that grow in Sweden, and the little building which holds the office and guards' rooms, and then we pass the Lapland Museum, and finally arrive at the main road, called Gustavus Vasa's road, which leads straight through the park, and glancing around we receive the impress of an overwhelming sensation.

Here everything proclaims the father-land, and its memories, the love and veneration for our cherished country, from the





THE EXPOSITION: SKANSEN. LAPPLAND KATA.

grandest deeds to the minutest details. The very names of the labyrinth of roads which meander in every direction tell thereof. They are all dedicated to the memory of our great kings or heroes on the fields of war or on the fields of peaceful acquisitions, principally, of course, to those men who have their names associated with our ethnography, with the knowledge of our land and our people.

The first great road bears, as we said, the name of Gustavus Vasa. From this diverge to the left roads with the names of our King "Charles," and to the right those of our Kings "Gustavus," until they have encircled the entire Redoubt park, when the roads of Charles XIV. and Gustavus III. meet further away, where the Belvedere tower rises aloft. Between the roads of the Charles' and the Gustavus' wind in a slight curve, the roads of Axel Oxenstierna and Linnaeus around the platform on which on festival nights country-dances and patriotic songs alternate. Minor paths with different names diverge from these, yet all so arranged that those names they bear suggest to the mind those sections of the museum past which they lead. Thus, for instance, a meandering, beautiful woodland-path, leading away to the Belvedere, with its associations of the Stockholm of the fascinating Gustavus III., has been named after Charles Michael Bellman.

Away to the lowly dwellings of the Dalecarlians leads a road with the patriotic name of Engelbrekt; around the camp of the Lapps wind the paths of Johannes Schefferi and G. V. von Düben, the road which, past a rock covered with beautiful Alpine plants, lead down to the Hart-enclosure, bear the name of Göran Wahlenberg, and to the cemetery of the Redoubt with its great collection of old tomb-monuments leads the road of Johan Olof Wallin, the great psalmist, and archbishop.

But it is not only the immortal names of great departed men which from the sign-posts at the cross-ways appeal to the patriotic mind. Our heart beats still more ardently at the sight of all the object-lessons from the life of our people which the visitor encounters here at every step.

In the center of the park rise mementos from old Stockholm, a beautiful marble obelisk from the buildings erected by Harleman at 88 Queen street, huge stone-balls from the Pontin residence near the Deergarden bridge, the cannon which used to lie as a sign-post in the court-yard of the building of No. 79 Queen street, which premises have been bought by the Ethnographic

Northern Museum, and finally, the enormous stone with the monogram of Gustavus III., which ornated the central arch of the old Riddarholmsbron, or Knights-isle bridge.

If we then look to the left we are first attracted by the Lapp encampment, on a slope, planted with fir-trees, exhibiting their "cotor" or "tepees of the Indians," their larders and implement-sheds, the small, dark-skinned Lapps, and lively Lapland-dogs, and on the opposite side of the road a rocky-hill, composed of huge blocks, on which graze a herd of reindeer.

Where the bluff is the highest at the corner against the strand-road, the Hasjö-belfry, with its leek-shaped cupola, rears proudly its slender spire aloft. To the left thereof lies the grave-yard, referred to above, and past one of the most beautiful points of view,—the most exquisite, perhaps, next to the doorway of the belfry, commanding the extended view,—there meanders a road along the present boundary of the museum park, down towards the strand-way, past the Hart-enclosure.

Another road leads on the inner site of the belfry, past stone-cabins and charcoal-cots, a tar-dell, and the large seal-pond, not yet ready, and the clearings in a frontier-forest, the fox-pits, and the pond for sea-fowl, away to the Dalecarlian huts, the cottage from Mora, with its May-pole, with pennon, in front, and the little hacking-cot from Orsa.

These lie behind the Stockholm mementos. On reaching them we have thus past the whole left side of the territory.

If, while on Gustavus Vasa's road, we turn to the right instead of to the left, we again meet the large enclosure of the Jämtland mountain pasture, with all its different buildings, in the midst of which rises the cone-shaped kitchen-bowl.

A little further away stands the handsome Bollnäs-cottage, with its three white chimney-stacks. Behind it is a forest-patli with the elk-enclosure on the left and the barn on the right. When we have past the Bollnäs-cottage we see on the left a pretty little lake in the midst of which lies an islet, illustrating folk-lore superstition. One there beholds the primitive idols of the Lapps, pixy-mills, and the like. Behind the pond stands the Blekinge ridge-roofed domicile with its tiny window-panes, two roomy lofts, and turf-covered roof.

When we have come so far the territory is explored, even in that direction, and we may, after having seen all what the museum-park has to offer, and past the section for birds of prey,

with its huge cages for eagles and other birds, then continue our road to Belvedere, with its glorious view and elegant roccoco-café, which offers the visitor a pleasant resting-place.

We visited "Skansen" time and again. One could easily stroll about there as often as one liked without getting tired, particularly if one remembered the admirable aim of the mind that instituted the whole, namely, to make Sweden see herself, and thereby learn to know what she has been, and thus awaken and encourage an ever-increasing and more reliable patriotism.



CHAPTER XXXII.

"THE ROYAL PALACE AND ARMORY."

However staunch a Republican the tourist may be, he wishes during his visit to Stockholm to view the grand, famous, and if I may use the expression, abounding royal palace.

Inexperienced Americans fancy that it looks too old-fashioned. That is only because they don't understand what is fine. When they have seen a little more of this world, the royal edifice in Stockholm, will appear all the more spendid also to them.

We were in luck, nobody was at home. The American reader feels perhaps puzzled. Well, this means that we were allowed to see everything. I believe we had quite half a dozen different attendants, who showed us what was to be seen.

We viewed the King's, the Queen's, the Crown-Prince's, the Crown-Princess' different suits of apartments, also the banquetting hall, the suit of guest-rooms, the royal chapel, the throne-chamber, etc.

My friends, how the White-House, with its belongings, appear small and insignificant, after one has hurriedly passed through the royal palace in Stockholm.

In the Queen's apartments we beheld Biblical quotations in English, and on her book-shelves writings by Rudin, Funcke and Spurgeon. They seemed to have been diligently used.

On the Crown-Princess' writing-table lay a catalogue of the Stockholm Exposition. In the Crown-Prince's cozy study we observed a portrait of the King of Siam, a picture of Stockholm, portrait of his family, of his children's teachers, etc. The two suits of apartments for the Crown-Prince and the Crown-Princess were particularly comfortable.

Other apartments especially worth viewing are, the Concert-hall, the Audience-chamber, the Crimson-room, the Grand Gal-

lery, which is 156 feet long and 23 feet wide, and very elegant and costly because of the paintings and sculpture, etc. "The White-Sea," or white-marble ball-room, 135 feet long, 114 feet wide, Blue and Crimson boudoirs, and the bed-room in which Charles XIV. (Bernadotte) died, the Hall of the Order of Seraphim, the Council-chamber, the Throne-room, etc.

Finally, I may quote the following general information about the palace from my guide-books:

The palace is constructed of brick and covered with sand-stone, has flat roof, covered with copper, and also a balustrade of grayish-brown sand-stone, and consists of one nearly quadrangular main building, 371 feet wide from east to west, and 405 feet long from north to south. The main structure encloses a court-yard, with entrances through porticos, situated in the center of each facade, at each of the four corners of the main building, are smaller wings adjoining. Besides these, on the west side two detached semi-circular wings are erected, which encompass the smaller or outer court-yard. The whole palace, with interior arrangements and furniture is computed to have cost over twelve million crowns.

The ascent to the north facade is by means of a zig-zag way, called the Lion-hill, on account of the two bronze-lions, moulded in the time of Charles XII., and mounted in 1704, which now decorate the approach. The substructure itself of the Lion-hill, with its colossal granite-blocks and pillars, was not completed until 1824-43.

The south front, facing the Castle-hill ascent, and on the exterior, decorated with bronze mouldings of trophies, contains the Chapel Royal and the Throne-hall. The chapel is handsome, resplendent in gold and marble, and the Throne-hall devoted to the grand solemnities of the constitutional state, possesses precious sculpture by Sergel and Qvarnström, and statues of Gustavus II. Adolphus and Charles XIV. (Bernadotte) executed in marble by Byström. The royal throne of silver was a present by Earl Magnus Gabriel de la Gardie to Queen Christina.

The west facade is on the exterior ornated with splendid sculpture, amongst which ten colossal caryatides, carved in stone, and with nine large medallions of Swedish kings from the time of Gustavus Vasa to Charles XI.; in the interior a splendid broad stairway leads up to the royal apartments, the walls of this stair being ornated with pilasters, marble statues, profyr-vases, mural

paintings in perspective vistas, medallions of former Swedish kings, and with cherubs in bronze, supporting the gas-chandeliers.

The east front, resembling the left one, has a similar magnificent stairway up to the royal apartments, and is adorned exactly opposite with an exquisite piece of art, a gigantic group in plaster-of-paris, representing Axel Oxenstierna, who dictates to Clio, the muse of history, the exploits of Gustavus Adolphus. The wings of the east frontage embrace what is called Logården, or the lynx-yard, originally intended for a pleasance in which to keep wild animals, and by Charles XV. adorned with a beautiful fountain. The descent to this Logården is by means of a long flight of stairs, and from it down to the kay leads another broad pair of double-stairs.

The north front contains the state and banqueting suites of rooms, with numerous paintings and decorations. The royal apartments are distinguished, both by the costly furniture and the precious works of art they contain.

The armory is the museum of royalty, and no one who visits the "Queen City of Lake Mälär" ought to neglect to view it.

One feels in the beginning almost somewhat bewildered, because it is really a very great difference in reading in a book about things and to come quite near the concrete reality. Thousands of Swedish-Americans have with enthusiasm studied the history of Sweden, and continue to do so from year to year. They also know full well of many of the treasures and mementos which are shown in the armory. Who of them, for instance, has not heard of Gustavus Adolphus' hors and the rapier of Charles XII.?

Yes, now we are here. The kindly attendant accompanies us everywhere.

Here are the sword and pistol of Gustavus Adolphus, and the swords of Gustavus Vasa, Charles IX., and Axel Oxenstierna. The blood-stained shirt of Gustavus Adolphus from the battle of Lützen, and the horse which was used by the hero-king at that fatal hour. The rapier which Charles XII. had drawn at his death at Fredrikshall, the sword of Charles XV., the panoply of Christian II., the Tyrant, and the armors of Gustavus Vasa and Charles IX.

Here we are shown the masquerade costume in which Gustavus III. was attired when his murder took place, and the pistol which dispatched the destined ball, the carriage in which Charles XIII.

rode at his coronation, the habit in which Charles XII. was shot (uncommonly plain), several costumes which have belonged to Gustavus Adolphus, Axel Oxenstierna's sledge, Queen Christina's saddle, Charles XII.'s cradle (royal children lie in it still. It is only eight years since it was last used), a baptismal font of silver for the royal children (it required ten years to make it, 1697-1707; 115 kilograms in weight), Charles XIV.'s saddle, the coronation costumes of the two queens, Lousia and Sophia, the wedding and coronation costumes of Queen Josephine, etc.

I shall long remember this visit. It made the history of Sweden more realistic to us. Pardon the expression, you who dwell near and always enjoy the advantages which the tourist only obtains once or twice in his life.

What eminent kings Sweden has possessed! How fortunately allotted in favor of most other countries! Glance only briefly at the brilliant array:

The rulers of Sweden and their spouses from the time of Gustavus Vasa until the present day:

Gustavus Vasa, born, 1496; king, 1523; died, 1560; married to (1) Catherine of Saxe-Lauenburg, 1531 (died 1535); (2) Margarete Leijonhufvud, 1536 (died 1551); (3) Catherine Stenbock, 1552 (died 1621).

Eric XIV., the predecessor's son by first marriage, born 1533, king 1560, deposed 1568, killed 1577, married to Catherine Månsdotter 1568 (died 1612).

Johan III., the predecessor's half-brother, born 1537, king 1568, died 1592, married to (1) Katherine Jagelonica 1563 (died 1583); (2) Gunilla Bjelke 1585 (died 1597).

Sigismund, the predecessor's son, born 1566 (in prison at Gripsholm), king 1592, deposed 1599, died 1632 (simultaneously king of Poland), married to (1) Anna of Austria 1592; (2) Constantia of Austria, 1605.

Charles IX., the predecessor's uncle, born 1550, king 1599, died 1611, married to (1) Maria of the Palatinate 1579 (died 1589); (2) Christina of Holstein 1592 (died 1625 at Gripsholm).

Gustavus II. Adolphus, the predecessor's son, born 1594, king 1611, killed 1632, married to Maria Eleonora of Brandenburg 1620 (died 1655).

Christina, the predecessor's daughter, born 1626, queen 1632, abdicated 1654, died 1689 at Rome.

Charles X. Gustavus, the predecessor's cousin, son of Johan

Casimir, Count Palatine of Sweibrücken, and Charles IX.'s daughter Catherine, born 1622, king 1654, died 1660, married to Hedvig Eleonora of Holstein-Gottorp 1664 (dowager queen-regent) (died 1715).

Charles XI., the predecessor's son, born 1655, king 1660, died 1697, married to Ulrika Eleonora (senior) of Denmark 1680 (died 1693).

Charles XII., the predecessor's son, born 1682, king 1697, killed 1718.

Ulrika Eleonora (junior), the predecessor's sister, born 1688, queen 1718, died 1741, married to Fredrick I. (heir-presumptive to the Duchy of Hesse-Cassel), born 1676, espoused 1715, king 1720, died 1751.

Adolphus Frederick, Prince of Holstein-Gottorp, Lord Bishop of Lübeck, great grandson of Charles X.'s sister. Christina Magdalena, born 1710, heir apparent 1743, king 1751, died 1771, married to Louisa Ulrika of Prussia 1744 (died 1782).

Gustavus III., the predecessor's son, born 1746, king 1771, assassinated 1792, married to Sophia Magdalena of Denmark 1766 (died 1813).

Gustavus IV. Adolphus, the predecessor's son, born 1778, king 1792, deposed 1809, died 1837, married to Fredrica Dorothea Vilhelmina of Baden 1797 (died 1826).

Charles XIII., the predecessor's uncle, born 1748, king 1809, died 1818, married to Hedvig Elizabeth Charlotte of Holstein-Oldenburg 1774 (died 1818).

Charles XVI. Johan (Bernadotte), born 1764, king 1818, died 1844, married to Desideria (Clary) 1798 (died 1860).

Oscar I., the predecessor's son, born 1799, king 1844, died 1859, married to Josephine of Leuchtenberg 1823 (died 1876).

Charles XV., the predecessor's son, born 1826, king 1859, died 1872, married to Louisa of Holland 1850 (died 1871).

Oscar II., the predecessor's brother, born 1829, king 1872, married to Sophia of Nassau 1857.



STOCKHOLM : THE VASA BRIDGE. THE RIDDARHOLM'S CHURCH.
KORNHAMN SQUARE.



THE ROYAL PALACE: THE BANQUETING SUITE. THE GALLERY.



THE ROYAL PALACE: THE BANQUETING SUITE.
THE ROOM IN WHICH CHARLES XIV JOHAN EXPIRED.

CHAPTER XXXIII.

THE RIDDARHOLM'S CHURCH AND OTHER CHURCHES

The Riddarholm's Church is the grand Royal Mausoleum of Sweden.

Even those who already have seen it before are again attracted thither when they visit Stockholm. And why?

Because here rest the earthly remains of Gustavus II. Adolphus, Charles XII., Charles XV., and many others, whose names to every true Swede and Swedish-American are precious and immortal.

The Riddarholm's Church has ancient renown, and a long history. It has not always been what it now is. It was at first a monastic minster, belonging to the gray friars or Franciscans.

The monastery was founded already anno 1270. King Magnus Ladulås (Barnlock) ordered in his will of 1285 regarding his burial in the church. Through that it obtained its great prestige as being the most favored place of interment of the great.

Afterwards came Gustavus Vasa and the reformation, both equally destructive for the monasteries. First the monks and then the nuns had to depart, and the convent was changed to a Protestant house of devotion called Helgeands-hus, or House of the Holy Ghost. The first archbishop of Sweden was installed year 1531 in the presence of Gustavus I. in this old Catholic church.

During the time of Johan III. there lived on the old premises the notorious "Kloister Lasse," but his residence there was not of long duration.

During the two reigns of Queen Christina and Charles XII. extensive repairs were made. Then was covered up an old inscription which yet to this day is worthy of earnest consideration. It read in translation, as follows: Six reasons have been,

are and will be the causes of the misfortunes in Sweden: Selfishness, Treacherous hatred, Contempt for the laws, Indifference for the general welfare, Thoughtless favor of foreigners, Stubborn envy of their own countrymen.

The name of the Riddarholm's Church arose during the middle of the seventeenth century.

In 1806 the pews and pulpit were removed and public worship was discontinued. Now-a-day no other functions are performed in the Riddarholm's Church than those at royal obsequies or solemn memorial festivals. In July, 1835, the tower and spire were consumed by a fire which lasted three days. The entire upper part of the church was destroyed. During the years 1838-1846 the temple was restored. The spire is now of cast iron.

The principal sepulchres are:

1. The Royal Gustavian family vault.
2. The Royal Carolian family vault.
3. The Royal Bernadottean family vault.
4. The Earls Banér family vault.
5. The Earls Tortenson family vault.
6. The Earls Wachtmeister.
7. The Earls Lewenhaupt.
8. The Earls Vasaborg.
9. King Charles VIII. Canuteson's tomb.
10. King Magnus Ladulås' (Barnlock) tomb.

The royal Gustavian burial vault is the one which to us Swedish-Americans is the most interesting. Here follows an account regarding it:

Gustavus II. Adolphus before departing to the war in Poland, 1629, ordered that a mausoleum should be erected for him by the side of the old minster on the Gray-friar isle. The king himself selected the site in the place where formerly the Virgin Mary's choir and altar had existed, on the south side of the church, nearest to the high altar. Here consequently was erected, but not until after the death of the king, in the year 1633, the choir which still constitutes the resting place of the hero king, under the superintendence of Alderman O. P. Bjugg. The mausoleum is built of brick, with sashes and ornaments of sandstone in renaissance, which bears strong impress of the Gothic, and has its nearest prototype in Holland. The roof, which is a copper-covered cupola with a spire, terminates in an apex on which is represented the bird Phoenix, shedding its blood for its progeny,

and above that a cross, all richly gilt. Outside the wall, under the cornice there is engraven in potstone the king's motto: "Gloria Altissimo Suorum Refugio" (Honor the Highest, the Refuge of His own), and the following longer inscription: Sepultura Potentissimi Principis Gustavi Magni, D. G. Regnorum Sueciae Régis incomparabilis, quo Regno undiquaque hostibus obsesso ad Imperium intravit, pacatis deinde Danis Moscoque ac Polono mitioribus factis, Regnum ampliavit; summaque prudentia gubernavit. Tandem retruso Caesare Germanisque a Papae deformatione liberatis, in pugna Lutzensi Victor heroici obiit. Id. Novemb. Anno Domini CIOLOCCXXXII. Still more imposing in their sublime simplicity sound the inscriptions on the tablets below the seven windows: In angustiis intravit. Pietatem amavit. Hostes prostravit. Regnum dilatavit. Suecos exaltavit. Oppressos liberavit. Moriens triumphavit. (Began with difficulties. Loved piety. Slew warrior hosts. Enlarged the realm. Exalted the Swedes. Liberated the oppressed. In death victorious.) A more glorious obituary was never indited.

Furthest away in the back-ground stands a sarcophagus of dark marble, on the lid of which lies a cushion with the crown, scepter and sword. The inscription lengthwise on the front is: Gustavus Adolphus Magnus (Gustaf Adolph the Great) The marble sarcophagus was by Gustavus III. originally ordered for King Adolf Fredrik, but after it had remained unused for many years Charles XIV. caused the coffin of Gustavus Adolphus to be deposited in it at the memorial celebration of the 200th anniversary of the hero-king. The royal remains are enclosed first in an oaken-casket, which is covered with violet velvet. This again is enclosed in a larger casket of tin, ornated with coats of arms and profuse embellishments. Among these inscriptions we will only remind of one referring to the Second Epistle of Paul to Timothy, Chapter IV, verse 5-7: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

"For I am ready to be offered, and the time of my departure is at hand."

"I have fought a good fight, I have finished my course, I have kept the faith."

King Gustavus II. Adolphus was born Dec. 9, 1594, and was killed at the battle of Lützen, Nov. 6, 1632.

His successors on the throne conferred on him the epithet of great.

At the head of the king stands a richly embroidered banner, which His Majesty King Oscar caused to be made for the memorial celebration of 1882, and on that solemn occasion placed here with his own hand. The numerous wreaths and memorial tablets, which at the grand jubilee of 1894 were sent by the royal family of Sweden, and the people generally, and also from Germany and Finland to the tomb of Gustavus Adolphus, lie still scattered on the sarcophagus, or on the floor, or are raised against the walls, wheresoever a place could be found.

Behind the sarcophagus, stands enclosed in covering for better preservation, the field-banner of Gustavus Adolphus, and also an old color-standard, which, under the name of the Royal Banner of Sweden, formerly was kept in the cathedral of Stockholm.

In the upper part of the sepulchre is also placed the coffin of Gustavus Adolphus' spouse, Queen Maria Eleonora. Her remains are also kept in an oaken-casket, covered with violet velvet, enclosed in a larger, costly, and artistically ornated casket of tin. At the head-gable it is decorated with the escutcheons of Sweden and Brandenburg, and on the other sides embellished with Latin inscriptions and profuse ornaments in embossed work. The lid has on the edge eight silvered seraphs, with expanded gilded wings which support a beautiful crucifix of tin.

Queen Maria Eleonora, Princess of Brandenburg, was born in Berlin, 1599. In 1620 she was married to Gustavus II. Adolphus, and died in Stockholm 1655.

In the burial vault beneath about a score of other royal and princely personages are entombed.

The church was full of people at this, my visit. Consequently I was not impressed as solemnly as last time on standing before the tomb of the greatest son of Sweden, who was of such great significance not only to Sweden, but to the world at large for all succeeding ages.

The royal Carolian sepulchre is exactly opposite the Gustavian. The admission to each is debarred by means of iron-gratings since my last visit, three years ago.

The upper sepulchre contains three sarcophagi. The one furthest away in the back-ground holds the remains of King Charles XII. This sarcophagus is of dark marble, and has on its lid a lion-hide of brass, on which is placed the royal insignia

of crown, sceptre and sword. On a forward pendant flap of the lion-hide is seen the simple but eloquent inscription: "Carolus XII.," King Charles XII., was born at the old castle of Stockholm, called "Three Crowns," June 7, 1682, and was killed by a random shot at the fortress of Fredrikssten in Norway, November 30, 1718.

Regarding the Bernadotte royal family vault, that of the present reigning dynasty,—we are informed that in size and style it accords with the Gustavian, and as regards furnishing and decorations, is the most splendid part of the whole church. It was erected at the expense of the royal family, 1858-60, by Professor F. V. Scholander, but the decoration of the interior has only been completed during the reign of Oscar II. The three tall windows are encased in sashes of potstone and rose-carvings, and ornamented with colored glass-paintings, which, among other things, represent the royal arms of Sweden, all the escutcheons of the many provinces, and the mottoes of the kings of the Bernadotte dynasty. The walls are decorated with al-fresco paintings, and memorial tablets, which, in brief and pithy sentences, record the most important incidents in the eventful life of Charles XIV. Johan (Bernadotte). In the arcade-planes above are represented the four cardinal virtues, symbolized by female figures having their names inscribed in Latin: Clementia (Clemency), Justitia (Justice), Sapientia (Wisdom), Fortitudo (Fortitude). Above the arcade-opening, towards the nave, a long ribbon-scrip reads: "I know that my Redeemer liveth, and that He shall awaken me on the day of judgment."

In the upper sepulchre stands the colossal sarcophagus of King Charles XVI. Johan. It is made of red porphyry, at the Elfdal porphyry works in Delecarlia, at the expense of King Oscar I. The making of it took a time of eight years, and it weighs 15,000 kilograms, or equally with the sheets of copper which it took to cover the roof of the church, after the fire of 1835. The sarcophagus is an imitation of the Roman General Agrippa's tomb, which is erected in the Vatican at Rome. When it arrived at the church a gang of fifty mariners were required to bring it into its position. Where it now stands it constitutes a worthy resting-place for the founder of the Bernadotte dynasty, at the same time it is a beautiful sample of the noble material of which it is made, and the diligence and artisanship required to compel hard porphyry to yield such fine shape and polish.

Charles XIV. Johan was born 1764—and died 1844.

In the lower sepulchre rest the following members of the present royal house:

Queen Desideria, the consort of Charles XIV. Johan, born 1781, died in Stockholm 1860.

King Oscar I., born 1799, died in Stockholm 1859.

His consort, Queen Josephine, Princess of Leuchtenberg, born 1807, died in Stockholm 1876.

Prince Frans Gustaf Oscar, Duke of Upland, born 1827—died 1852.

King Charles XV., born 1827—died in Malmö 1872.

His consort, Queen Louisa, Princess of Holland, born 1828—died in Stockholm 1871.

Prince Charles Oscar Willian Fredrik, Duke of Södermanland, born 1852—died 1858, only son of Charles XV. and his royal consort.

Prince Nicholas August, Duke of Dalecarlia, born 1831—died 1873.

Princess Eugenia, born 1830—died 1889.

All the caskets kept here are of oak, with cover of velvet, which, for the crowned heads, are purple, and for the others, blue. The velvet is adorned with gilt crowns, and name-tablets of silver affixed to the head-ends of all the coffins.

We stopped also with much reverence in front of the coffin of General Lennart Tortstenson at the sepulchre which bears his name.

No less than 600 trophies are said to be kept in this sanctuary of glorious memories.

A remarkable hour for us Swedish-Americans. We felt as if we had become somewhat more Swedish after the solemn hour we had spent in the Riddarholm's church.

To my readers, however, I will give this advice: do not visit it during the official hours. Arrange with the attendant for a special time, and your visit will be doubly valuable.

During our Sunday in Stockholm we visited the cathedral at high-mass. I wanted to see and hear my friend, Kjellman-Göranson, co-minister or perpetual curate, at the church. It is a great and beautiful sanctuary, and the attendant congregation was by no means small. A constant stream of perambulating tourists, however, deprived us, in a great degree, of beseeching de-

votion. It is an exceedingly unbecoming custom that is allowed in Stockholm in permitting tourists to come in, wander about and go out of the church during both altar-service and sermon. May this pernicious habit be inhibited.

The high-mass was in other respects beautiful, and the organ music brisk, fine and evoking devotion. The pulpit is almost in the center of the church, which has three naves.

The sermon was good and instructive to those who listened attentively. Here are a few expressions: "The freely chosen aim is the law for our development and work. The law to us is the personality of Jesus Christ" (Now, the text was read; 6th Sunday after Trinity), and the subject given: "What that love is which is the consummation of the law." 1st, Ideal; 2d, Pure; 3d, Self-denying; 4th, Sincere; 5th, Conciliating and beneficent.

After the termination of the sermon we saw the remarkable sights of the church, met acquaintances from America, among them a Mr. Anderson from Minneapolis. The horrible altarpiece representing "the Day of Judgment," still remains. The picture in itself is a master-piece, but the idea is carnal and blood-curdling. For my part, I think that such art hurts the Kingdom of God, not least with those who ought to have the most use thereof.

Stockholm has many fine sanctuaries. I have visited, besides those already mentioned, also the new Johannes, Clara, Östermalms, Jacobs and Blasieholm's churches.

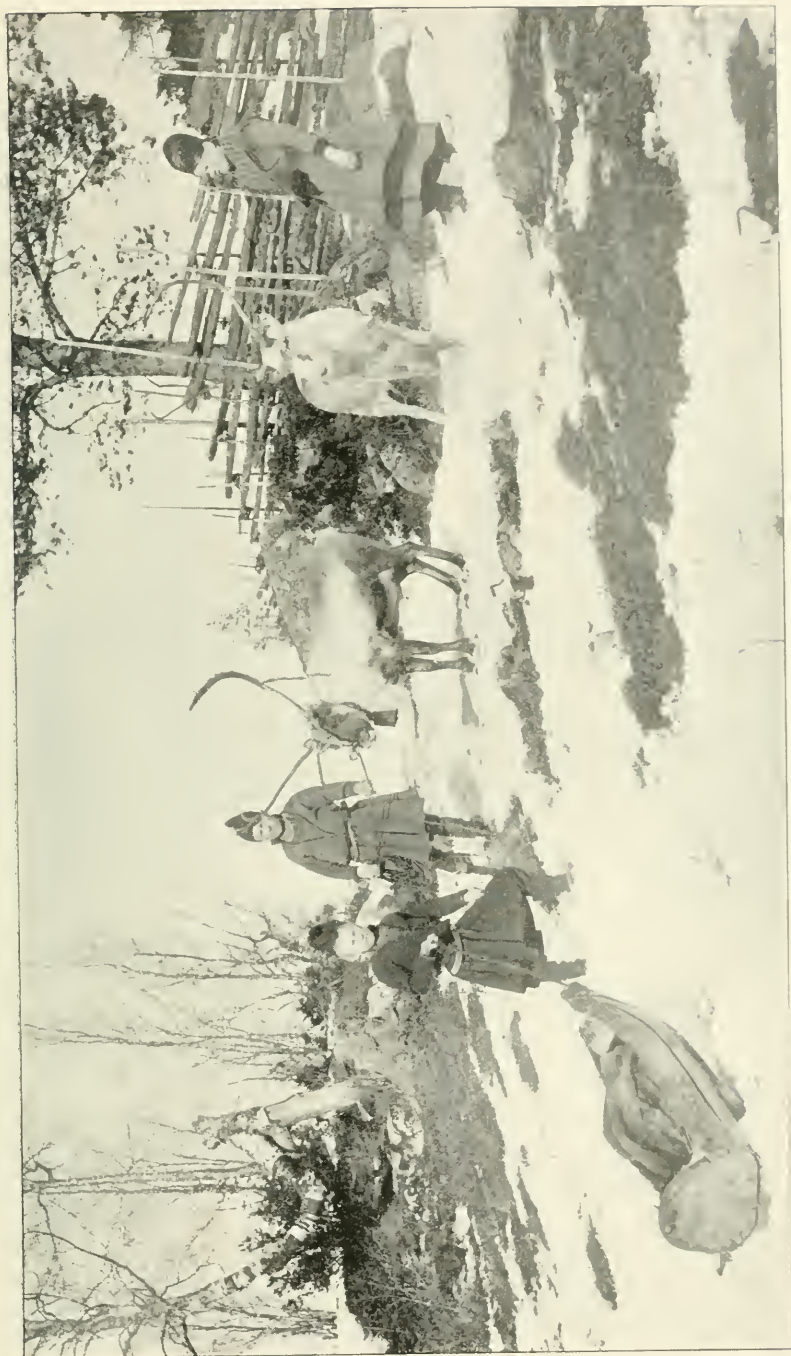
Foreigners often get the impression that the Stockholm people are indifferent church-goers. For my part, I have found it to be quite the reverse. One of the secretaries of the British legation said: "I have visited the Stockholm churches time and again, and if I may judge by what I have seen, I hold the Swedes to be the most irreligious people I know of." Either he has had bad luck, or else I have been exceedingly fortunate. One thing, however, is certain, the entire Christian world has much need of more diligently frequenting the churches than what is the case, for it is essentially thereby that the conscience of the nations, as well as that of the individual, is to be kept aroused and sympathetic. Then the clergymen must preach the word of God alone and not talk about anything in the sacred place.

If the preachers are conscientious they will faithfully prepare themselves for their sermons, if they are prudent and warm-hearted they will abstain from quarreling in the pulpits, and if

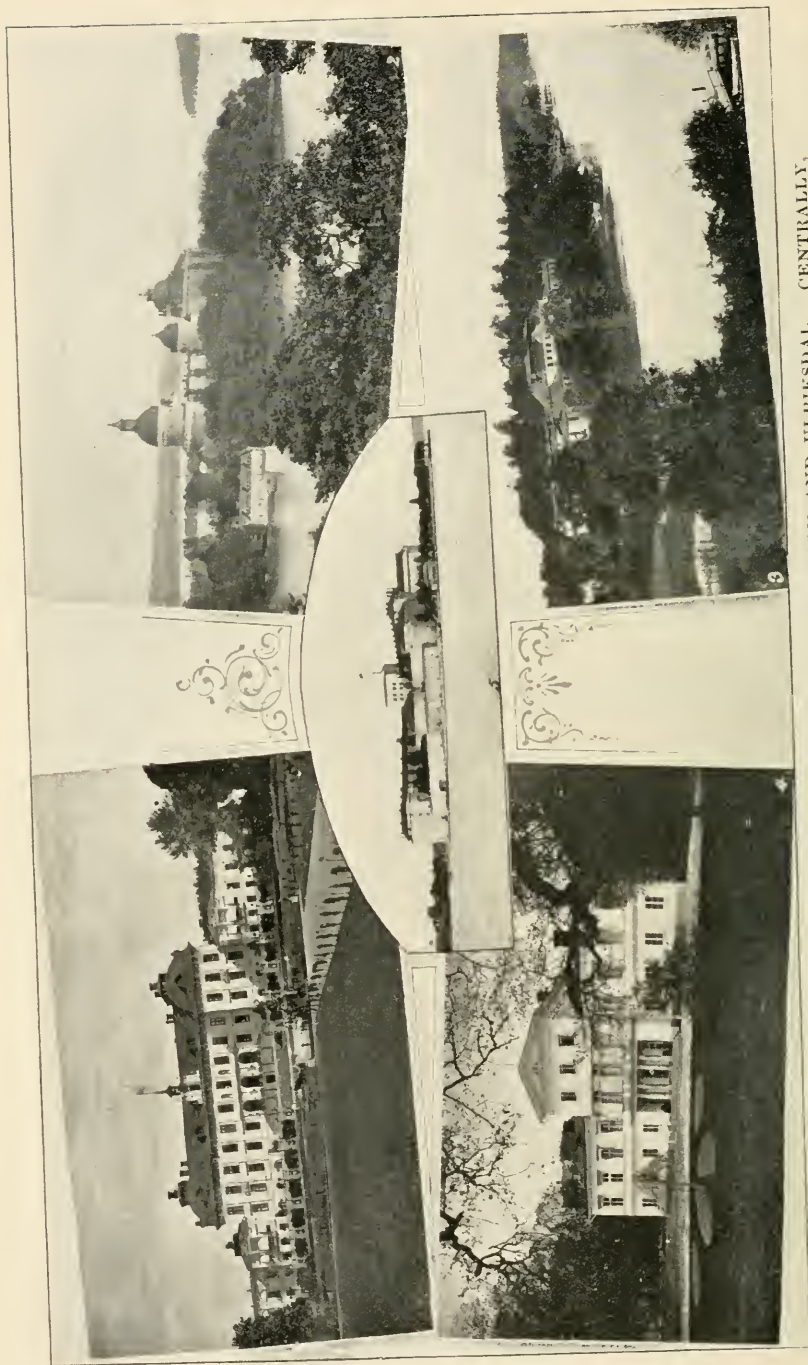
they have sense to finish in time, the people usually will appreciate all this and diligently frequent the church.

Long sermons and inferior ones are destructive. A well-known Westgothian said once: "Our dear pastor is so anxious that we should perfectly comprehend what he says, that he repeats the same thing over and over again."





THE STOCKHOLM EXPOSITION : SKANSSEN. LAPPS AND REINDEER.



THE ROYAL SUMMER RESIDENCES DROTNINGHOLM, HAGA, GRIPSHOLM AND ULRIKSDAL. CENTRALLY,
THE FORTRESS OF VANHOLM.

CHAPTER XXXIV.

A DAY AT GRIPSHOLM.

We went one lovely summer morning by steamer to the beautiful and, with good reason, famous castle of Gripsholm.

Our choice was evidently popular, for it was really unpleasantly crowded on board the fast-going little steamer. The passengers were mostly Americans, Germans and Norwegians.

Shortly before nine we passed by "the King's Hat," which legendary bluff rose aloft as of yore. Thereafter Norsholm, Sturehof, Kaggeholm, Björkö, Stambo, Räfsnäs, Näsby, Löfnäs, and Ekensberg.

A trip on the lake, Mälär, in fine weather is exceedingly delightful. God has been liberal in scattering beauty in the environs of Stockholm. What is there lacking, or ought possibly to be there, which isn't found there already? What other capital in the whole world possesses such surroundings? We Swedish-Americans think and speak of "the Queen city of Lake Mälär" with justified pride. Being generally more bold than our brethren at home, we dare more loudly and enthusiastically declare the claims of Svea, our mother-country, so dearly beloved by us.

It was a particularly fine voyage, but when we arrived we were virtually entranced. What an extraordinarily beautiful site the castle of Gripsholm possesses! On having entered the old castle of Gripsholm, which now-a-days is a large and unusually interesting museum, we enjoyed from the windows time and again the most fascinating views.

I must now quote from my little book some interesting things about the history of the castle:

Eric Göransson Tegel wrote in his "History of Gustävus I." about the present castle: "About the time of St. Lawrence (Aug.

10th) King Gustavus laid the foundation and erected the castle of Gripsholm on the isle on which it now stands."

With the intention that it should also serve as a fortress, the castle was provided with particularly strong walls, (in the nether stories of the towers 10 to 12 feet thick,) pallisades were arranged all around the shore, and a draw-bridge formed communication with the mainland. That King Gustavus frequently resided here is evident from the many decrees and circulating letters issued by him, and dated from here. Here was also celebrated with a grand banquet the federation of royal heirs, decreed at Vesterås. That part of the castle which then was completed must have consisted of the Grip and Vasa-towers, with the long building connecting them, (without the little wing in the outer court-yard, which was added towards the end of the century,) together with the continuation reaching the theater-tower.

In 1572 the castle of Gripsholm was assigned to the youngest son, Prince Charles, Duke of Södermanland, who then recently had become of age. Both as Duke, and later as King Charles IX. he often resided here, and continued and completed the erection of the castle in its original shape. After the death of Charles IX. the castle was assigned as Dowager residence to his relict, Christina of Holstein, (who even expired here 1625).

Maria Eleonora, the Queen of Gustavus II. Adolphus was also assigned this castle as Dowager residence, and from here started on her famous flight from Sweden.

This first historical period of the castle's erection—its Vasa-era—terminated when the consort of Charles X., Hedvig Eleonora of Holstein, received Gripsholm, together with other vast feifs as jointure. She often resided here herself, and her son, Charles XI., and her grandson, Charles XII., also at times lived at Gripsholm. The dowager queen-regent had several alterations made, both exterior and interior, of the castle. The most important of these was the taking down of the steep roofs, the rebuilding of the garret-story, and the additions of what was called the queen's wing, consisting of basement and two stories. This is called the jointure-period, or Carolian-era.

During the reign of Gustavus III. there came again a new period for the old Vasa-castle, which was considerably modernized; the present theater was arranged in what was formerly called the church-tower; the old church which had been located here had been despoiled already in 1738. To the queen's wing

were added three low stories, and the wing for "the gentlemen-in-waiting" was erected in the outer court-yard. A number of rooms were altered, and most of the doors and windows enlarged. The character of this, the Gustavian period still obtains in much.

The exterior of the castle, however, was completely repaired in the 1820's, and important alterations in the exterior have taken place during the reigns of Charles XIV., Oscar I. and Charles XV.

In our own days the "Gripsholm Society," which was organized 1889, has been active for the restoration of the castle in historical respects, and under the auspices of His Majesty the King, and with his powerful aid, this has now, 1897, been accomplished, so that while retaining the character of the 16th century, which has hitherto prevailed in the exterior, the interior of the castle can show various groups of rooms from different periods of its history.

The castle of Gripsholm was originally surrounded on all sides by water, and a draw-bridge led across the narrow sound which separated the castle-isle from the mainland. This sound was filled up by Gustavus III., who also made the two roads, which led from the town of Mariefred, close by, and from the royal farm-yard to the castle. The old sound has again been opened, and the draw-bridge connects across as of yore.

The long building, facing the sound, which, during the jointure-period, was the residence of the chief-warden, is likely to contain remnants of the original mediaeval castle situated here; the redoubt on the right has since long time ago been called "the old redoubt."

A gable has been erected in later times over the great entrance vault, which is adorned with the royal coat-of-arms, and portraits in bas relief of Gustavus Vasa and Charles IX., uppermost with the regal crown.

The ponderous oaken doors are the original ones from the Vasa-period, and the great entrance vault has been restored to its old condition, star-emblazoned, and with three crowns, and border in red color. On entering into the outer court-yard one is surrounded by buildings from different periods. The lower wing on the right, the residence of the chief-warden, belongs to the Vasa-period. The tall wing for the "gentlemen-in-waiting" on the left, with twenty-eight guest-rooms, divided into four low stories, replaced in the time of Gustavus III. the fortified ram-

part, which, together with a smaller rampart on the other side, surrounded what was termed the "fore-castle." In the foreground rises aloft the Grip-tower, with its embrasures, and iron-grated windows, on the left stands the Vasa-tower, on the right the prison-tower, and furthest away rears the theater-tower (the former church-tower) its massive walls.

In front of the Grip-tower lie two big and richly ornamented bronze cannons, which Pontus de la Gardie, 1581, captured from the Russians at Ivanovgorod, of old called the Boar and the Sow (the Russian inscriptions designate them both as "the Wolf"). They have of late been provided with gun-carriages, in faithful imitation of those in use in the 16th century.

Through the vaulted entrance, close by the Grip-tower, one arrives at the inner court-yard, an irregular sex-angle, surrounded by long buildings of the original castle. After the recently completed restoration this court-yard now appears as it did during the Vasa-period of the castle.

The walls, which were reduced in height during Hedvig Eleonora, have been raised to their former altitude, the window-sashes with painted ornamental scrolls, and lintels in red color, have been brought out and completed. The "Karnapet," in carved oak, rises as of old over the tall stair in the lower corner of the yard, and through the open gates in the basement one looks down into the great vaults and cellars.

The stone-stairs used now-a-days were built by Gustavus III.

We wandered through 47 rooms, all with interesting collections, pictures and memories everywhere. Here we have Hedvig Eleonora's suit, the Vasa-rooms, the state council-hall, Duke Charles' apartment, called also the prison of Johan III., and "Sigismund's chamber," the great royal suit, with large and beautiful saloons, drawing-rooms and boudoirs, hall of state, bedrooms, one of these latter the state-prison of Gustavus IV. Adolphus in 1809,—council chamber, etc. In the garret-story were the theater of Gustavus III., guest-rooms, the prison of Eric XIV., the armory, and the study of Gustavus III., with extensive and beautiful view.

The lower armory was, during the Vasa-period, often used as a state-prison. Here were incarcerated amongst others, after the massacre in Linköping, the two adherents of King Sigismund, viz., Stålbom and Kurck, and on the walls is yet visible an inscription made by one of them with red chalk.

In one of the great halls we saw many mottoes on the walls. The reader will thank me for quoting some few of them which I thought the most striking: "To fear God is to have peace and health." "Fearing God is to make the country safe." "The law is the making of the land." "With law and justice you praise the Lord." "You rest best in your home." "Deus cui vult." "Terram geris, teris, eris." "Love is more potent than spears and shields." "Knowledge increases manhood." "Art needs fortune and fortune art." "God's will has always the choice." "Non sine pace salus, non sine rege fides." "Knowledge begets honors; wisdom without being used is like salt without salineness." "Concordia res parvae crescunt."

At last we visited the dungeon, in which Abraham Angermanus was kept prisoner and died. Cold shivers went through me at the sight. It is after all a good thing to live in our new, clement and more humane times. Those who talk about the good old times are dreamers, for anyone who is wide-awake and knows what he is saying, cannot but thank God, that "the good old times," have past, and that for ever.

He had to be pitied, indeed, who fell into the clutches of his enemies in "the good old times."

We wandered about, and afterwards rested ourselves in the beautiful park. The return voyage was particularly beautiful and pleasant. I met among the passengers a warm-hearted and uncommonly nice merchant from Hernösand, with whom I had already become acquainted in that city.

In Stockholm and its environs there are so many things to be seen, that one almost becomes despaired. No tourist has time enough for it all, that is the fault. This summer I scarcely found time to hunt up a single old acquaintance, nor to make more than only some few new ones, for we had to make haste in order to see, look and behold.

One day we spent a few ever-memorable hours out at Lidingö, with the widow and children of the late litterateur, Arvid Ahnfelt. We also met his sister, Miss Josepha Ahnfelt, lady-principal of a girls' school in Landskrona, and daughter of Dean Paul Ahnfelt, the author of "A Student's Reminiscences." Another day I spent a few memorable hours at "Little Japan," near Vaxholm, with my friend and colleague, the pastor and author, J. Seleen, and his wife and daughter. There have our neighbors from Fremont found a resting-place, which seemed to be very suitable

for them. Pastor Seleen has expended his strength with us in America in a faithful service of twenty-five years. His numerous friends will be delighted to hear that his health has already much improved through his sojourn in Sweden. May he be fully restored!

Mr. Larson, of the firm of Larson Bros., showed me much kindness. The Swedish-Americans in Stockholm will do well to confer with him regarding their return voyage, and such things. My most hearty thanks I send all the way from here to him.



CHAPTER XXXV.

UPSALA, DENMARK AND OLD UPSALA.

The headquarters for Swedish culture, as everybody knows, is called Upsala. How then, could a Swedish-American visit Sweden without making a call at Upsala, although the famous university-city in summer time looks like a bee-hive, whose inhabitants have suddenly flown away somewhere else. The university-buildings and the cathedral, however, fortunately remain even in the summer.

My American good luck stuck to me everywhere in Sweden. At the railway depot I quite unexpectedly met the two professors, Berggren and Tottie, and Pastor Holm. This gave rise to quite a number of charming items to us Americans on this part of our Swedish program. The first was that Pastor Holm became our amiable cicerone in the newly restored grand cathedral.

On entering I stopped abruptly, astonished, experiencing the most ineffable joy and admiration. I had had the advantage of seeing the cathedral at Cologne, the Notre Dame in Paris, St. Paul and Westminster Abbey, in London and several other cathedrals and minsters, but none of them had made such an impression on me as the restored cathedral of Upsala.

Perhaps my ardent feeling for old Sweden partly caused it. Perhaps Upsala itself had made me somewhat color-blind, and dazed and confused in my judgment, but I would scarcely believe that. Enter the sanctuary, stranger, and you also will stop and gaze in admiration. Don't you feel how light and airy, yea, I may say, elevating, these proportions are? Do you not perceive their height, their Gothic purity, their very celestial impress? The massiveness is not wanting either. It is accomplished. It is completed. Our principal Swedish-Lutheran sanctuary easily retains a foremost position.

Some adverse criticisms have appeared about this cathedral. Who cannot find fault? But no one will cut off a pinion, because one of the little feathers happens to be black; nor does one condemn an organ because one of the keys is not like the others in appearance.

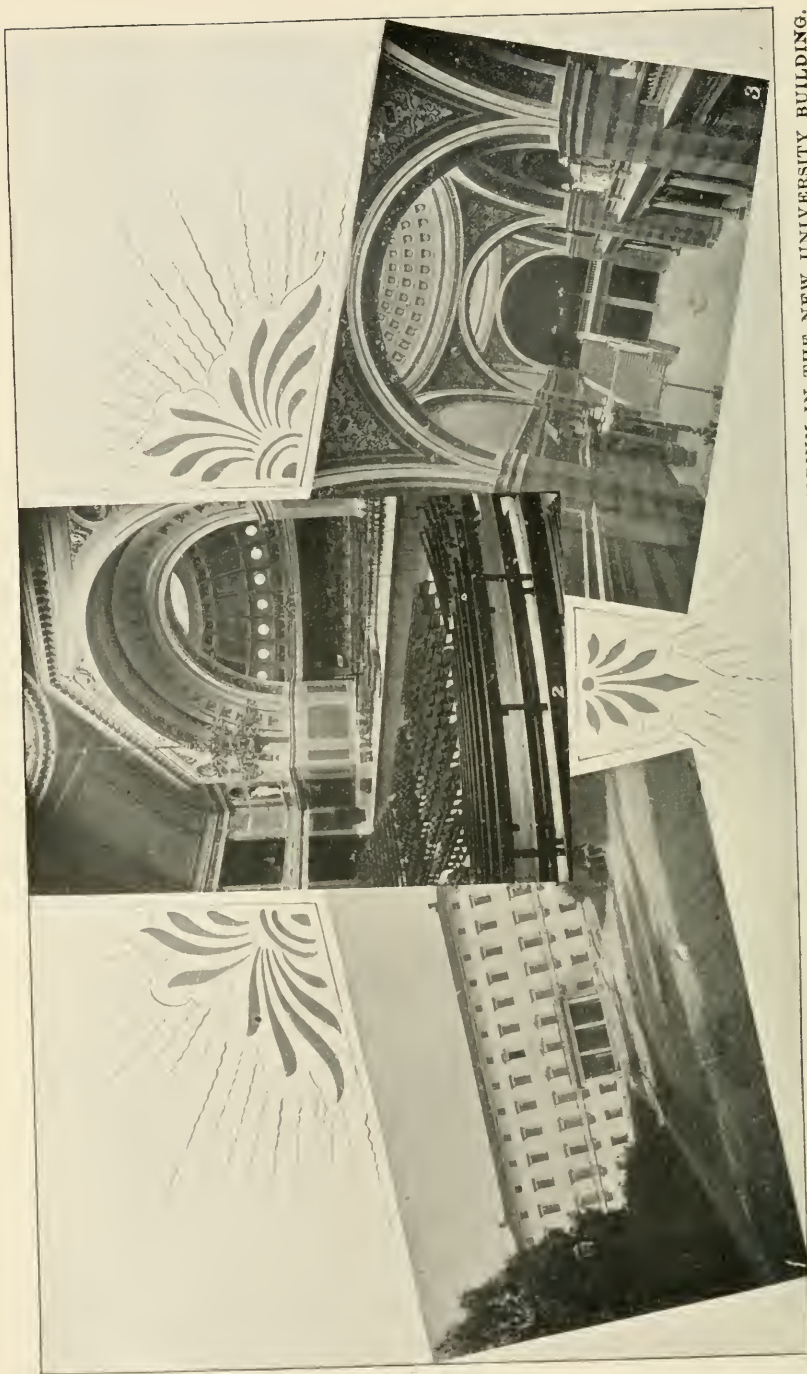
Leave off criticising. Admire, instead, in silence and be thankful at heart. The Swedish fault-finding must be left outside this time.

Now I will allow Mr. Frölen, Master of Arts, to speak for a while. He says:

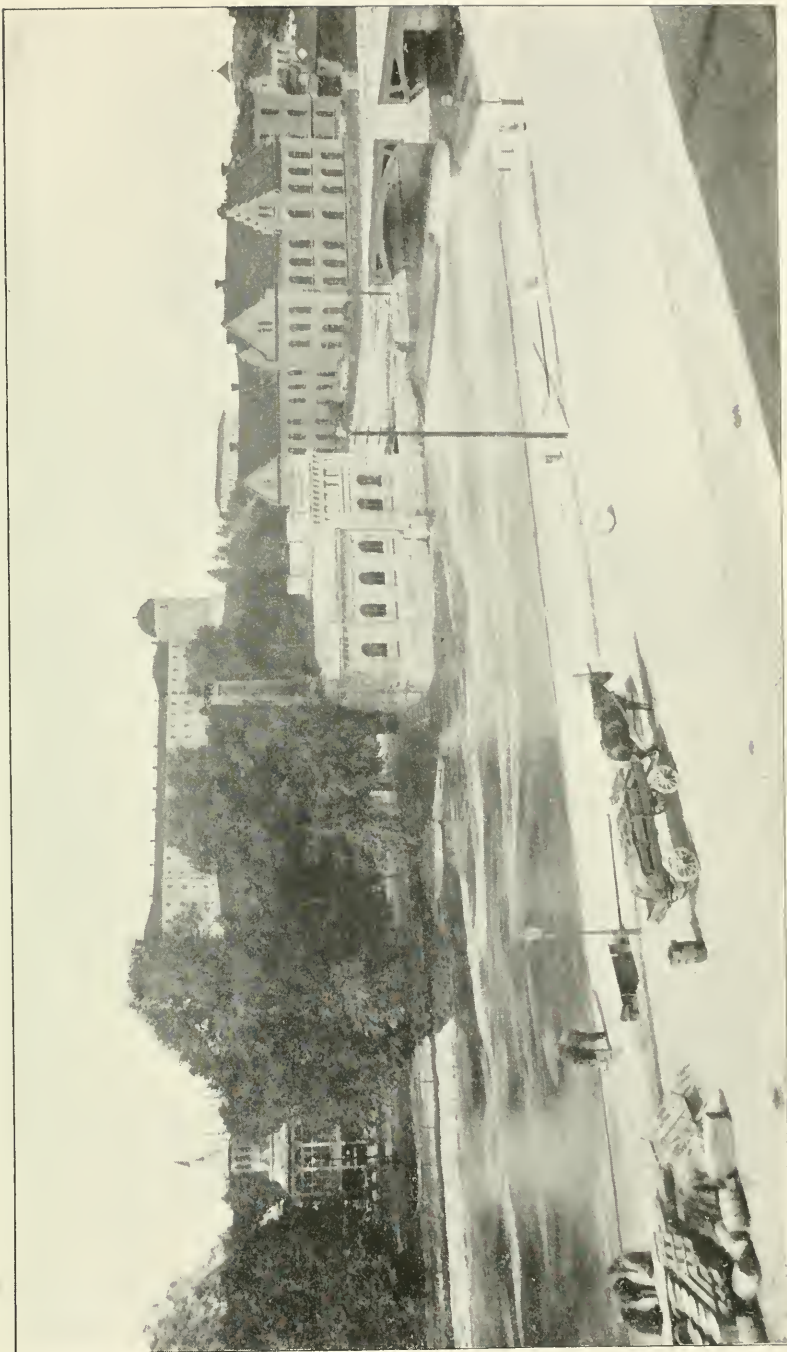
"The cathedral of Upsala is the only one in Sweden from mediaeval times which is thoroughly Gothic in style. It is the largest in Scandinavia. Its exterior length measures 118.7 meters or 400 feet, and the tower of the northern facade reaches the same in height. The interior width is 45 meters, and the height under the central arch 27.3 meters. Compared with this, the cathedral of Trondhjem, its rival in the north, only reaches 101.3 meters, or 341 feet, in length, but at one point surpasses the dome of Upsala with 2.4 meters, or 8 feet. Of Swedish churches there is no one rivaling that of Upsala, whether in height, or breadth.

The ground-plan is perfectly regular, and indicates a French origin. And the earliest known builder is even a Frenchman, Etienne de Bounueil, who was called in 1287 to erect the church "in accordance with the structure of Notre Dame in Paris." Yet it presents in plan and construction far less resemblance to that French cathedral than to those in Rheims, Amiens or Rouen and other purely Gothic churches in the north of France. The cathedral of Upsala consists of three naves or arched-ways, of which the center one is twice as high and wide as the two side naves. Along these latter a long row of side-chapels range in the exterior walls, separated from each other by means of intersecting walls. If these chapels are taken into account the church appears to have five naves, and a certain resemblance to Notre Dame, which besides the five naves has a similar row of chapels on each side.

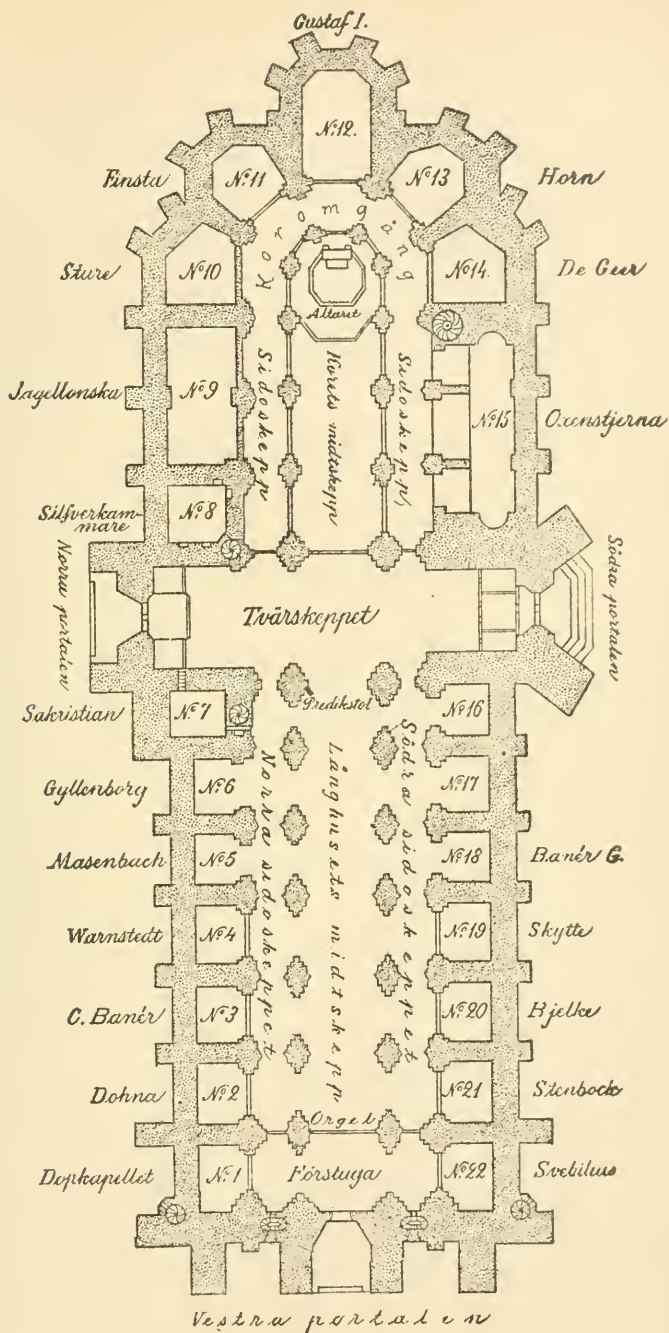
But Upsala cathedral, however, shows a far less ambitious plan than its French compeers. The transept thus contains only one single nave of the same width as the central one, but this is still sufficient to give the church the characteristic French cruciform. The lofty central nave, lighted by the windows above the side aisles, continues beyond the central cross to the choir, while

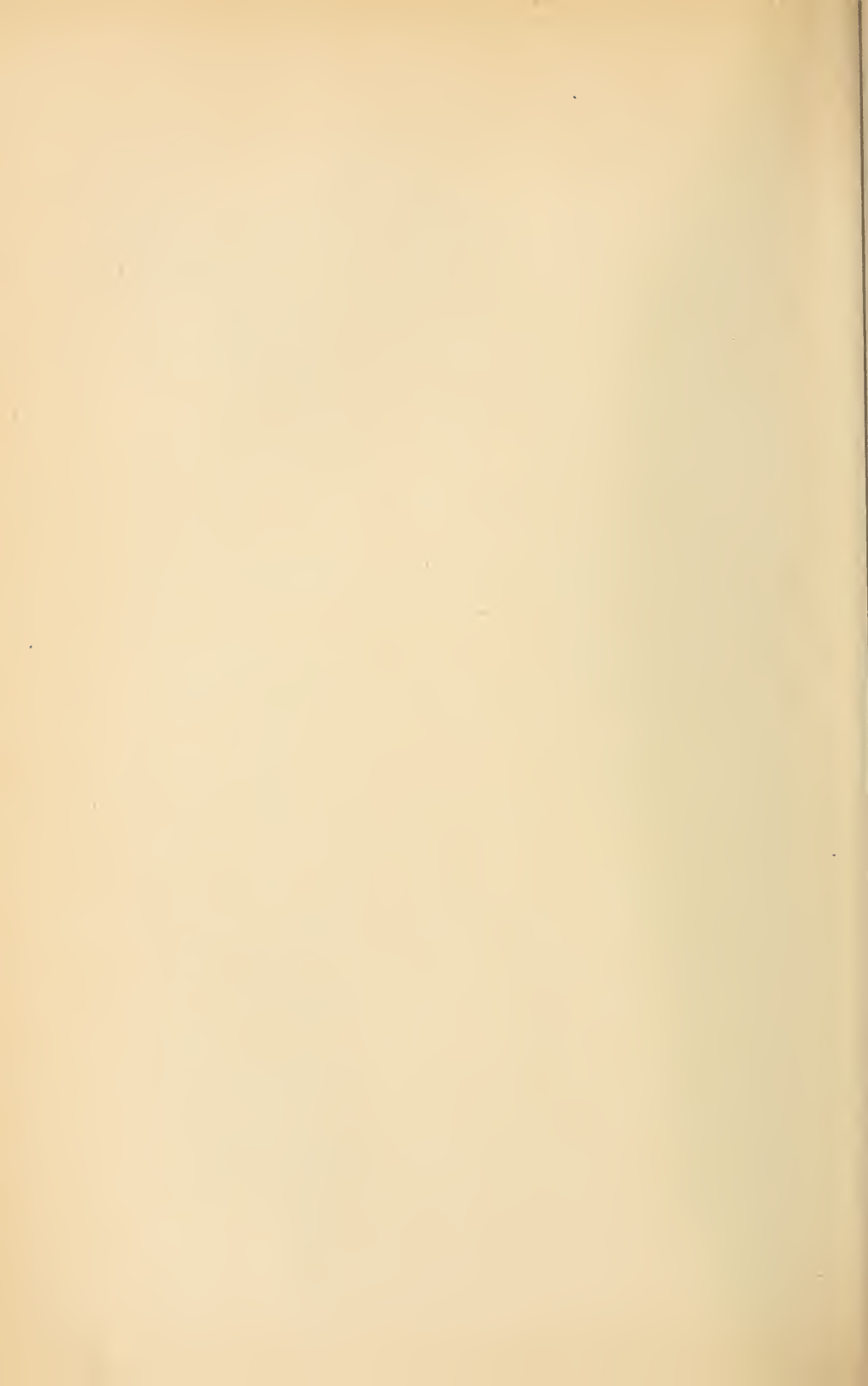


UPSALA UNIVERSITY: 1. CAROLINA REDIVIVA. 2. THE AULA OR AUDITORIUM IN THE NEW UNIVERSITY BUILDING. 3. THE VESTIBULE IN THE SAME.



THE CASTLE OF UPSALA AND THE RIVER FYRIS.





the side-naves are continued by a somewhat longer semi-curved aisle, called the choir-passage around the same. The five principal sepulchre-choirs issue from this passage, forming exteriorly a sidereal structure. This original ground-plan is yet today obtaining for the church and has only once received any considerable complement, namely towards the end of the middle-ages, when in imitation of the ecclesiastical style of the German Hanse-towns two heavy square brick towers were added to the western gable.

Regarding the interior erection and architectural details these have by the latest restoration, been subjected to an almost complete re-creation. The great columns, which support the main nave's seven rectangular Roman groined vaults, have all by more or less rebuilding been restored to their original shape—the Gothic, clustered column. Only the choir-section and central cross-joint furnished for the restoration genuine such columns of limestone, supported by a multi-angular plinth, ornamented with foliage, which rose successively in greater or smaller projectures, all of it at the top surrounded by an entablement, ornated with foliage and allegorical figures. The choir-columns have thus, after being divested of the calcimining, with which all the interior architecture repeatedly has been covered—not been so very difficult to restore.

The case has been different with the 14 large columns in the long central-nave. After an accident, which happened in May, 1402, when the entire southern long nave collapsed with its vaults and columns, on account of a landslip, caused by the foundation resting on a thick, soft lair on the slanting rock-bed, these columns did not recover their original form. Square, uncouth lumps of brick and mortar were, instead, constructed on the south side, which were to replace the former lightsome supports, with their clusters of bricks in profile, while the remaining columns on the north side, so as not to clash with this vandalism, simultaneously were remoulded into similar clumsy, massive columns. All this has been fully confirmed during the work of recent years. It has ever been made evident that the aforesaid caving-in probably occurred during work in the long nave, because some columns on the north side had not had time to get their corner-leaves fully chiseled on the plinths, ere they were remodeled in the aforesaid manner. These columns are now all, with the exception of the very core, partly new-made, partly peeled and re-dressed with

finely cut limestones in profiles. Socles, clusters and entablaments now possess similar uniform early-Gothic form as the choir-circle's columns. This work has, of course, been united with great trouble and expense, but was first of all necessary, because the columns, next the arches and vaults, constitute the parts which before anything else bestow character and sacred impress to such an edifice.

All the columns along the grand aisle support 10 rectangular, pointed vaults, to which are added, where the long naves and transept intersect each other, the imposing, quadrangular "coronation vault," and the choir's foremost mani-sidereal vaulted cupola. To these join later the side aisles' only half as wide, quadrangular vaults. They are all of a light and elegant construction, contrary to the Roman churches' great and heavy vaults. Here, where, as in all Gothic fanes, the attention is drawn to the slender upward striving forms, those airy arches and fascias interchanging in rapid variation, which with their perspective vistas make the whole a grand picture of life and motion. To these are added also the four rectangular vaults, of which two on each side of the "coronation vault" cover the transepts and the vault-cupolas over the numerous chapels, supported by interior buttresses. Most of them have, like their supporting and intersecting arches and sidereal vaults, been subjected to a more or less severe restoration. The same obtains with the mighty and lofty arcade arches, which open into the side-naves and unite all into one single vast space. An exacting style would have demanded that above these an open gallery or so-called "triforium," supported by small pillars, ornated with roses, had opened out along the whole central nave. That such an improvement, which in a desirable manner would have added grace to these bare walls, now only perforated by round air-holes, would have lent quite a different aspect to the interior of the whole church, could not be effected, was caused by the considerable expense of the radical change. It has now, instead, become the task of the decorator with color to seek and replace, and cover up what here is defective, which also in the many propositions of restoration has shown itself to the assailable point in the church's architecture.

The galleries which disfigured the north and south transepts have been removed, and the old gallery in the western part, which formerly abutted the width of a vault until the next pair of

columns, has been drawn back, and provided with a smaller balcony above the main entrance. The great western rose-window has been somewhat raised, so that the flood of light which it admits may not be intercepted by the organ built below. The hall under the gallery, the penitents' old room, has, by the addition of a couple of formerly separate closets, been enlarged to a spacious, roomy lobby along the width of the western facade, and from which now three doorways, one for each nave, lead into the church. The two great cluster-columns, which rise aloft against the front of the gallery to support the interior corners of the colossal stone towers, have been especially strengthened and reset with hewn stone. In many other places of the church have, besides, quite a number of minor works been executed, such as straightening of arches, rebuilding of pilasters, coveing of vault-cupolas, lowering of the floor in some of the sepulchres and putting down a new flag-flooring of the native "Kinekulle" limestone in the entire church, etc. Finally, all old whitewash and calimining have been completely removed, and in those places where such things must exist have been replaced by a plain and durable finishing coat."

We wander about in the church admiring the fine and beautiful proportions, viewing the numerous decorations, peer into the sepulchres, visit the "silver room," and can never be tired of the great and variegated vision.

Your humble servant remained the longest at the tombs of Gustavus Vasa and Linnaeus. They were kings both, although their realms were so different. They were both great, but the fame of the latter surpasses that of the former as time passes onward, if the comparison is made from a cosmopolitan point of view. In the silver room we beheld a chalice of gold, ornamented with diamonds, pearls and other gems, valued at 100,000 kronor (\$27,000). It is said to have been made year 1541. King John III.'s crown and scepter and the ball of the kingdom, also the crown and scepter of his queen, Catherine Jagellonica, two small crosses and a ring, which are supposed to have belonged to Ebba Brahe, the lady-love of Gustavus Adolphus, also the crowns and scepters of Gustavus Vasa and his three spouses, furthermore the indulgence-casket of Pater Arcimbaldus, and a number of other valuables, we were shown.

In glass cases are preserved some ornaments which are believed to have belonged to Saint Brigitta. A great number of

treasured keepsakes have disappeared in the course of time, particularly at the fire in 1702. In the wardrobes on the organ gallery the church keeps a considerable number of articles, regarded as requisite for the cult. To this belongs a valuable pontifical for the archbishop, presented by Gustavus III., 1788. This is still used. The cope of Bishop Stephan, made of thick, flowery yellow silk, and 700 years old, a chasuble since 1482, furthermore about 20 common clerical vestments and chasubles, 10 altar covers, 12 altar cloths, 6 corporales, 3 mitres, etc.

The foundation of the cathedral was laid between 1258-1287. The entire restitution cost one million kronor (\$270,000).

We afterwards viewed the great university-building, all the time with our amiable Pastor Holm as our cicerone. It is a grand edifice, still more beautiful in the interior, particularly in the exquisite vestibule. Only in Leipzig have I seen anything still superior in a university-building. The Aula is large, handsome, and imposing. However, we Americans thought the benches were far too plain, for so elegant a hall.

After that we also viewed the rooms of the faculty, the lecturing-halls, etc. The lecturing-halls were surprisingly simple. But the rooms of the faculty, on the contrary, were both large and elegant.

Who can estimate the innumerable blessings which have befallen dear, old Sweden through the University of Upsala, ever since its foundation in 1477? How beneficent was not the hero-king, who by his splendid donations made it possible for the university to carry on greater activity than theretofore!

After that we went for a stroll in the old cemetery, where many well known, immortal names attracted our notice on more or less grand monuments. On the grave of Pontus Wikner there was no monument. Has Sweden so soon forgotten him?

We had allowed ourselves only a brief time in Upsala this time. It was the height of summer, and the university ought to be viewed during the term. Then the whole wears a different impress than now. The students then swarm everywhere, and their white-velvet caps, their dapper, noble appearance, and healthy, happy faces, lend to the whole an air of hopeful youthfulness, which makes one expect that an octagenarian in Upsala ought not to look older than a man of fifty in other places.

The entire educational system in Sweden has at present

reached a high plane of development. The following information will, maybe, interest my readers:

High Class Educational Institutions—Universities: Complete State Universities of Upsala and Lund. State medical-faculty in Stockholm (The Karolinska Institute). Private High-Schools in Stockholm and Gothenburg, 1,500 students in Upsala, 650 in Lund. The University of Upsala was founded year 1477, and Lund 1668.

State High-Schools (7 grades): Falun, Gefle, Gothenburg (one Latin, one practical section, complete), Halmstad, Helsingborg, Hernösand, Hudiksvall, Jönköping, Kalmar, Karlskrona, Karlstad, Kristianstad, Linköping, Lulea, Lund, Malmö Norrköping, Nyköping, Skara, Stockholm, (2 sections each, one Latin and one practical section complete), Strangnäs, Sundsvall (practical section), Umea, Upsala, Visby, Vennersborg, Vestervik, Vesterås, Vexsjö, Ystad, Örebro, Östersund.

State Lower-Schools (5 grades): Arboga, Borås, Eksjö, Enköping, Eskilstuna, Gothenburg, Haparanda, Karlshamn, Kristinehamn, Landskrona, Lidköping Mariestad, Norrtälje, Oscarshamn, Pitea, Skövde, Stockholm (3 schools, of which 1 practical section), Söderhamn, Uddevalla, Vadstena.

(3 grades): Alingsås, Arvika, Askersund, Falköping, Filipstad, Marstrand, Sala, Skellefteå, Strömstad, Söderköping, Trelleborg, Varberg, Vimmerby, Ämål, Örnköldsvik, 15,150 pupils at the public schools.

Pedagogies: Köping, Nora, Simrishamn, Södertälje, 213 pupils at the pedagogies.

Girl School: Normal school for girls in Stockholm.

Seminary: High seminary for female teachers in Stockholm.

Seminaries for Parochial School-Teachers: Falun (for female teachers), Gothenburg, Linköping, Lund, Kalmar (for female teachers), Hernösand, Karlstad, Skara (for female teachers), Stockholm (for female teachers), Upsala, Umea (for female teachers) Vexsjö.

Technical Institutes: The Technical Institute in Stockholm, Chalmers' Technical Institute in Gothenburg, Technical School in Stockholm, Technical School in Eskilstuna.

Elementary Technical Schools: Borås, Malmö, Norrköping, Örebro.

Agricultural Institutes: Älnarp in Malmöhus district, Ultuna in Upsala district.

Agricultural Schools: Applerum, Kalm. 1; Bjärka, Säby, Ostergötland; Borgholm's royal demesne, in the island of Oland; Elserholm, Blekinge; Husby, Stockh. 1; Johannesberg, Jönköp. 1; Kilanda, Elfsb. 1; Klagstorp, Skarab. 1; Lund, Nerike; Nordrik, Angermanland; Nygard, Södermanland; Oregard, Malmö. 1; Orraryd, Kronob. 1; Runmo, Helsingland; Stora Vrem, Bohuslän; Satenäs, Skarab. 1; Tomta, Vestmanland; Vallberga, Halland; Varpnäs, Vermland; Vassbo, Dalecarlia; Vindö, Kalm. 1; Yttertafle, Vesterb. 1; Aminne, Norrb. 1; Onnarp, Elfsb. 1.

Husbandry Schools: Ebbetorp, Kalm. 1; Hemse, the island of Gothland; Hvilan, Malmö. 1; Katrineberg, Halland; Kärfvesta, Nerike; Lunnevad, Ostergötland; Molkom, Vermland; Ope, Jämtland; Ronneby, Blekinge; Skara, Skarab. 1; Södra Vi, Kalm. 1; Upsala, Upsala 1; Asa, Söderm. 1; Onnestad, Krist. 1.

Military Colleges: Royal Military College in Stockholm, Royal Artillery and Engineer High-School, Royal Military Academy at Karlberg, near Stockholm, Royal Naval-Academy in Stockholm.

Schools of Navigation: Gefle, Gothenburg, Hernösand, Kalmar, Karlshamn, Malmö, Stockholm, Strömstad, Visby, Vester-vik.

Public High-Schools: Bollnäs, Helsingland; Ebbetorp, Kalm. 1; Fornby, Dalecarlia; Fridhem, Malmö. 1; Gellivare, Norrb. 1; Grebbestad, Bohuslän; Grimslöf, Kronob. 1; Hammarby, Stockh. 1; Hemse, island of Gothland; Hvilan, Malmö. 1; Karlsdal, Jönköping, 1; Katrineberg, Halland, Krackgarden, Skarab. 1; Käfvesta, Nerike; Lunnevad, Ostergötland; Molkom, Vermland; Restad, Elfsb. 1; Ronneby, Blekinge; Skurup, Malmö. 1; Södra Vi, Kalm. 1; Tranas, Jönk. 1; Tyft, Bohuslän; Järna Vesteras 1; Upsala, Ups. 1; Viken, Vesterb. 1; Väsby, Vestm. 1; Asa, Söderm. 1; Onnestad, Krist. 1.

Common Public-School System: The number of public high-schools were 13 in 1894, the parochial schools 3,935, the ambulatory 1,621. There were 5,562 male teachers and 8,985 female teachers. The number of children who were of school-age were 404,767 boys and 392,715 girls, altogether 797,482 children, of whom there were 17,644 who were not instructed. The expenses of the public-school amounted to 14,831,543 kroner.

Number of inhabitants to each common public-school: Norway, 270; Switzerland, 366; Sweden, 443; France, 473; Italy, 546; Spain, 560; Denmark, 727; German Empire, 826; Portugal, 848;

Holland, 1,015; Belgium, 1,070; Austria-Hungary, 1,090; Great Britain, 1,203; Greece, 1,245; Roumania, 1,754; Bulgaria, 1,784; Russia, 2,196, and Servia, 3,115; Montenegro, unknown number.

No wonder then that Sweden stands first in the matter of common education. The following table speaks in an eloquent manner for Sweden, for Lutheranism in general, and for Protestantism.

Inhabitants over ten years of age who can neither read nor write are as follows, in

Sweden.	0.6 per cent
Norway.	0.8 " "
Denmark.	0.8 " "
Switzerland.	0.9 " "
German Empire.	1.4 " "
Holland.	1.6 " "
United States.	13. " "
Great Britain.	15. " "
France.	32. " "
Italy.	46. " "
Spain.	52. " "
Russia.	80. " "

One of the members of the Journalist Congress in Stockholm, Colonel C. Secrétan, from Switzerland, has written his impressions of Sweden in "Gazette de Lausanne." He studied in particular the school-system, of which he renders an account in very flattering terms.

He writes among other things, "I visited the section for the common public-schools at the Stockholm Exposition. I had for a cicerone a teacher, a highly cultivated and well informed man. As he knew that I was a Swiss he wanted, before we entered, to say a few explanatory words by way of an excuse for what he was going to show me. 'We have nothing to teach you in this respect,' said he, 'for Switzerland ranks first among nations with regard to popular education.'

"I drew myself up, and replied with a few polite, condescending phrases. Oh, I had not advanced fifty steps in the school rooms before I lowered my tone.

"When we went out it was my turn to humble myself and feel small. I wished that all the teachers and public school-inspectors in the canton of Vaud had been present to experience what I felt.

"What I admire in this Swedish school-organization is not so

much the wealth of resources and the appropriateness of the tools—something which we never will reach—but it is the admirable applicability in the organization, the practical perception, the common-sense, briefly spoken, of the men who govern the whole.”

Now we leave Upsala for Denmark. But it is only the name of a peaceful, wealthy and fine parish, which has been known by this designation, it is said, all since the time of the Danish troubles in these parts.

We were going to visit relatives, and dear, never-to-be-forgotten friends in a small, antiquated parsonage, with a veranda which one of the 'varsity men asserted was painted in fourteen different colors.

I like the Upsala plain—both the prairie itself and its beautiful variegated frame, and the charming Denmark we shall never forget.

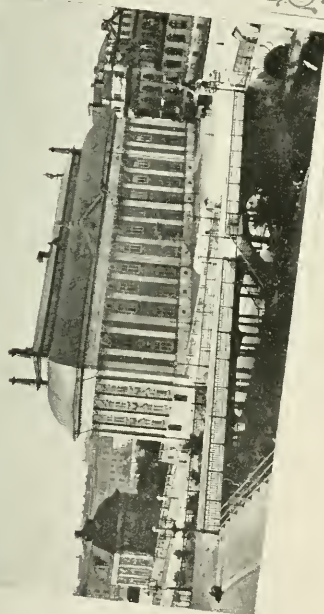
We have now arrived, and are cordially received by the happy, young huswife. The building was small and the ceilings of the room uncommonly low, but where dwells a big heart, it matters not if the confines are narrow. After a little while the master of the house returned home on his bicycle, and then we were again cordially welcomed. Ineffaceable are those fleet hours spent at Pastor Rogberg's home.

In the evening we were all invited to the Rector, Professor Totties. Besides the charming host and hostess we met there also Mr. Lundström, fellow of the university, probably professor by this time, and Dean Wallen, with daughter, from Helsingland. When I looked at and associated with the portly, erudite and pious Professor Totties, I thought to myself: behold the embryo of a splendid bishop! But, hush, a foreigner is supposed to suppress surmises.

It was the beginning of the cray-fish season, and the delicious dish was not absent. In the Upsala neighborhood the cray-fish is the largest and finest I have ever tasted.

The host and charming hostess succeeded in making such a very good time for us all, that the word for evening family-prayer at 10:15 made us think with regret that the time was up. Heartfelt thanks for these never-to-be-forgotten hours.

Next morning we took a walk out to Hammarby, where Linnaeus lived for so many years. It was a pleasant stroll in a most agreeable company. In front of the house stood large



STOCKHOLM: 1. THE HOUSE OF NOBLES. 2. THE SQUARE IN FRONT OF THE HOUSE OF NOBLES, AND THE CATHEDRAL LANE.

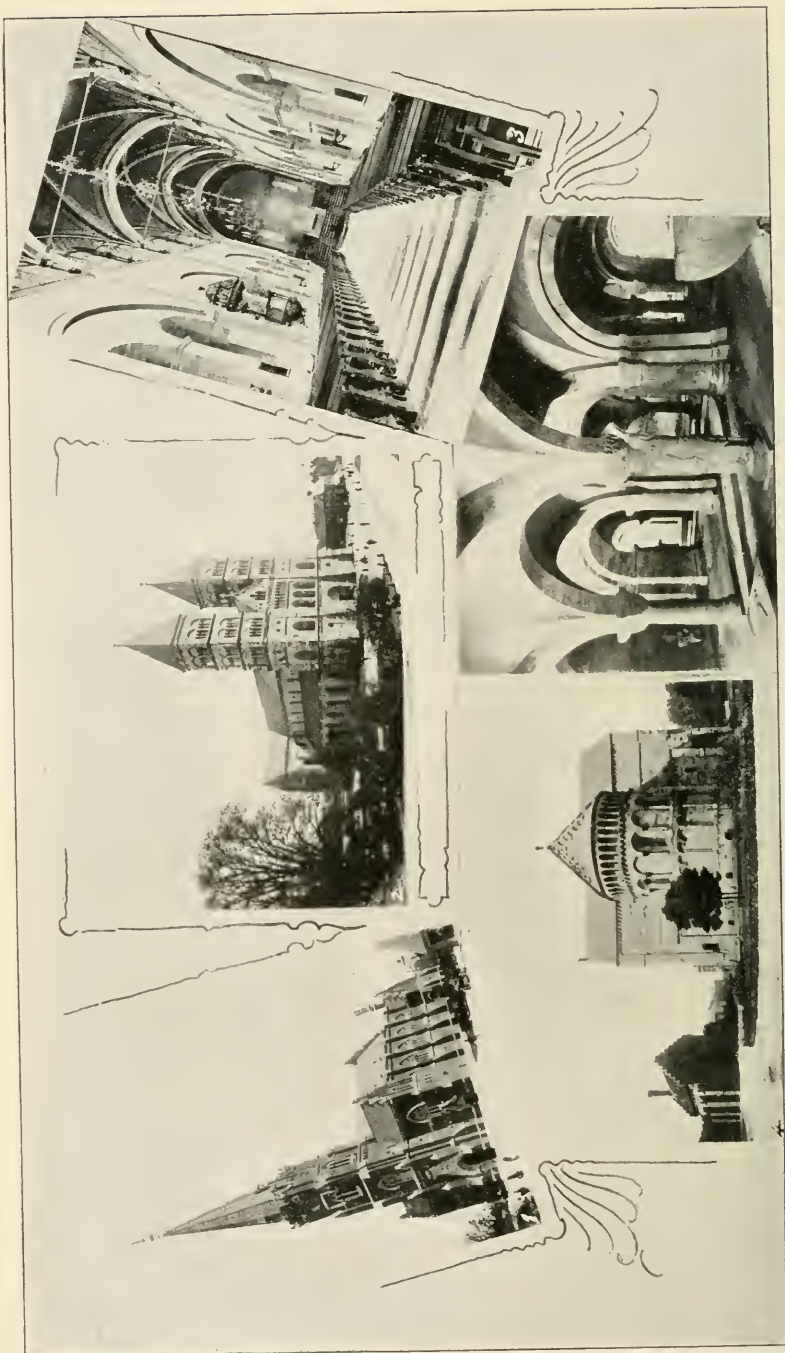
1.

2.

3.

4.

5.



LUND : 1. ALL SAINTS' CHURCH. 2. THE CATHEDRAL. 3. INTERIOR OF SAME. 4. THE OUTSIDE OF THE CHANCEL OF SAME, AND THE "LIBERET." 5. THE CRYPT WITH THE GIANT FINN.

chestnut-trees, which have been planted by Linnaeus himself. On entering we wandered about, through several rooms, and viewed many historical momentos of various kinds. Linnaeus' study attracted me the most. Above the door we read: "Innocue vitito: Numen adest" (Live irreproachably: God is ever present). A glorious motto. We saw the great floral-king's doctoral hat, "one daler silver in copper-coin," the 'varsity rules and regulations of the Smaland provincial nationality, his ledger, inkstand, pruning knife, Sunday cane, diploma, a velvet skull-cap, the bedstead in which he died at Upsala in 1778, and many other interesting curios.

In the tourist book we read for the date of July 3d, this year: "Christina Nilson, Csse de Casa Miranda."

Afterwards we ascended the knoll among great boulders and trees, where many learned men in by-gone times had visited the famous Smalander Linnaeus. The museum is a small white and yellow brick building. The cathedral is still remaining; the collections are in England, which rather aggravates every Swede.

Now we had to return. We beheld at a distance Mora stones, with the house that has been built there. After that we lost ourselves in the wood, but at last, although somewhat belated, reached the ever memorable parsonage, where we were treated to a fine and tasty lunch.

To Old Upsala!

It was a friendly invitation from Professor Berggren which brought us there. We spent the afternoon there in the most agreeable manner, and in the most pleasant company.

During this trip I heard an expression by some one, which fits exceedingly well in more than one way. It was a Professor H., who said to Unonius, formerly also well known in the United States: "You began like a Pharisee and ended like a Publican."

One often heard anecdotes related by the young people in Upsala. It was a Swedish-American who told me the following:

"A student had been out on a spree, and during his fuzzle had been severely beaten and brought to a barber-surgeon. "Dear me, what an awful lot of holes you have got sir." "Yes, alco-hol." When the barber-surgeon had finished his job, the student bowed politely to him and said: "I am indeed 'bound' to thank you, sir."

The young ladies' college in Upsala is twittingly called "The miss-taken-organization," and also "Magdeburg." A students'

boarding house is situated near by, because of which it is called: "Pfaffenheim besieging Magdeburg."

On Sunday, Aug. 8, your humble servant preached at the morning service in the Cathedral of Upsala. A great concourse of people had assembled to worship in the glorious sanctuary. The organ was admirably handled by Mr. Josephson, junior, who at any rate at the organ is said to surpass his celebrated father, the music composer.

In the afternoon I held a sermon in the cosy little church of the Denmark parish, and met at the dinner in the parsonage my friends Totties, Berggren, Pastors Holm and Tivell, a young Baron Rappe, two of the church wardens and a lady from Stockholm, whose name I have forgotten.

Both in Upsala and Denmark the people go diligently to church, it appears.

I was compelled to return to Stockholm already on the Sunday evening. A friendly, hearty and sincere "Auf wiedersehen!"



CHAPTER XXXVI.

A DAY IN ANCIENT LUND.

Although we had passed over the same route once before, it was impossible to decline the kind invitation from Prof. Seved Ribbing and his amiable wife to spend at least a few hours in the interesting and ancient city of Lund.

My ambition was to see our friends, the renowned Cathedral, the University building, and the Tegnér-house. In every instance the wish was gratified.

As yet, we are, however, only on the railroad train going south. Skåne is one of the wealthiest parts of Sweden. Its agricultural lands have long been famous for their fertility. The people are solid, dignified and conservative. We enjoyed the scenery very much. The numerous sugar-factories, where annually immense quantities of beets are turned into sugar, were of special interest to me. Sweden raised in 1895, 5,654,721 decitons (deciton=100 kilograms) of sugar beets. In '97 the sugar beet industry will bring the Swedish farmers, raising them, an income of 17,400,000 kronor, and the laborers employed an income of 6,400,000 kronor. In the United States we are able to raise sugar beets, sorghum and sugar cane in unmeasured quantities, and yet we—buy our sugar very largely from abroad. Our imports of sugar for last year were worth \$90,000,000.00. If our farmers would discuss politics and financial questions less and industrial and practical questions more, and work harder for the development of their respective sections of country, they themselves and the country at large would both be in better circumstances.

We pass now beautiful little Ousby, dear to us in America on account of its connection with the history of our patriarch, the sainted Doctor Hasselquist.

We are going to visit the Tegnér-house upon our arrival in Lund. As an introduction to that visit, I desire to have a little talk with you all, dear readers, about the literature of Sweden in general. I feel that you will appreciate this thoughtfulness of mine. Once in America a Populist editor asked me in seeming sincerity, if Sweden had any literature. I did not get angry, but I pitied and despised such unmeasured ignorance in a would-be reformer.

I prepared the following upon the request of *The Progress* and by its kind permission use it here. The portraits of Swedish writers are also from *The Progress*.

"It was some time after the introduction of Christianity in Sweden before there was any literature. During the earliest part of the Catholic period Sweden stands quite isolated in its relation to the other parts of Europe. After 1248 A. D. this condition gradually changed. It was the church which provided men and means for culture in this country, as everywhere else. Ambitious Swedish youths went abroad to the Dominican College of Cologne and to the universities of Paris and Prague. In 1477 A. D. the University at Upsala was founded. Latin was the language of the learned. Books were few, and the Norse language and vocabulary lost some of their peculiarities, and slowly changed into the Swedish, partly through the influence of Latin and German, partly of the Danish language, which is softer and weaker than the Swedish.

The Old Laws of the Provinces are the most ancient Swedish books. The Laws of Vestergötland stands first. It dates back to the eleventh century and was revised by Eskil about the year 1200. The oldest copy is written about 1281 A. D. The Laws of Upland follows (confirmed 1296) next, and then the Laws of Ostergötland.

These works are simply invaluable in the study of the life and character of the Swedish people of that age. They tell especially, of course, of the ideas of justice and of independence, already then so fully developed in this interesting land of the north.

There are also some religious works belonging to this period, chief of which are those of St. Birgitta. Her Revelations are a collection of pious, sentimental and mystic essays, first written in Swedish, then translated into Latin, and finally again into Swedish. From the cloisters of the Order of St. Birgitta im-

portant translations were issued, especially of parts of the Bible and collections of sermons.

In Historical Literature we find the famous Rhymed Chronicles, and in Poetry, several collections, as for instance, the Rhymes of Bishop Thomas, and the beginning of the Folk Song, a most interesting part of old Swedish literature. The largest number of these songs are ballads and romances. The style is manly and touching, often in dialogue, simple and impulsive. Some are of a light, joyful character, but in most of them is found a tinge of melancholy, that is also grafted into the melodies,



GUSTAVUS II. ADOLPHUS.

many which are very charming and of permanent beauty and musical worth. The first book in Sweden was printed in 1483 A. D.

The Renaissance meant the regeneration of the truly human, the Reformation gave a new birth to the religious life of the age. Both place the individual higher than before, and in Sweden these two great movements worked in parallel lines, so to speak.

The New Testament was translated into Swedish in 1526 A. D. and the whole Bible in 1541. This was the greatest event in Swedish literature so far.

The next period forms the continuation and completion of the previous period. Gustavus II. Adolphus brought Sweden to the pinnacle of political power, and he also infused new life into Swedish culture and education by his noble example and royal generosity.

In the literature of the times we find works on history, archaeology (the fashionable study for some time), economics, the classics, philosophy, the natural sciences, poetry, and popular classics.

The language was badly mixed with words and phrases borrowed from the Latin and French. Many of the greatest writers of this epoch tried to purify the language by using only Swedish words, but were successful only in part. Among prominent authors of the period the following may be mentioned: Gustavus II. Adolphus, the great king, orator, prose writer and poet; Axel Oxenstierna, the chancellor of the king, and writer of history; Georg Stjernhjelm, the greatest name in the literature of this period, a poet of much ability and energy, and a reformer of language; Lasse Johansson, who wrote poetry in seven languages, some good and some bad; Jesper Svedberg, bishop, linguist, and poet. His efforts for the purifying of the language were heroic, and remain in permanent form in the Swedish hymn book, and revised translation of the Bible; Runius; Sofia Elizabeth Brenner; Dahlstjerna; Olof Rudbeck, one of the greatest men at the University of Upsala of this period. Greatest works: *Atland*, *Manheim*, *Atlantis*, in which he attempts to prove by dint of much learning and an inventive patriotism that Sweden was the land of the most ancient culture and civilization, the dream-land of Plato, the Atlantis, the place of Paradise.

With the death of Charles XII., a new epoch dawned upon Sweden and its culture. Politically this period was strong and weak in turn, but in literature it was Sweden's most glorious age, so far. It gave a truly wonderful massing together of genius, learning, culture and literary progress. In literature new tendencies appear, chief among which is the French-classic, the English-essay style, and in part the Danish, through the influence of Holberg. During this period the new-Swedish language receives its permanent form and character.

Some of the great names: Olof Dalin, poet, historian, popular scientist, the father of the new Swedish prose, the founder in a way of the Swedish press, a great spirit in every way; Tessin,

von Höpken, Mörk, Wallenberg, Hedvig Charlotta Nordenflycht, poet, center of an important circle of litterateurs, among whom were the two following: Creutz, poet, author of *Atis och Camilla*, and Gyllenborg, who belongs to a whole family of poets. Here must also be mentioned Sweden's greatest humorist, Carl Michael Bellman, as belonging to this period and the next. This writer was a man of almost unmeasured literary genius, but has been judged very differently. Linné (Linnaeus), the far-famed botanist and scientist; Svedenborg, the spiritualist; Nohrborg, author of the most widely circulated Swedish collection of sermons.



CARL MICHAEL BELLMAN.

In the sciences the former period was greater than the one now following, but in literature this epoch also was very illustrious. The king (Gustavus III.), was a friend of everything brilliant; he was illustrious upon the fields of poetry and the fine arts. The "Swedish Academy" was founded in 1786, consisting of eighteen members, and its object was the encouragement of eloquence, oratory, poetry, language and honor to illustrious names. The poets of the academy wrote odes and didactics on the one hand and satirical and humorous poems on the other.

They were opposed by Thorild and Lidner, who supported Rousseau's ideas.

Great names: Gustavus III., himself author and orator; Johan Henrik Kellgren, "The Poet of the Graces," one of the great names in Swedish literature, editor of the daily, "Stockholmsposten," poet, dramatist, and philosopher; Carl Gustaf af Leopold, another prominent name, poet, dramatist, literary critic; Oxenstjerna, Adlerbeth, Lehnberg, bishop, and orator; Anna Maria Lenngren was one of the greatest and most popular names in Swedish literature. Style simple, devoid of all affectation,

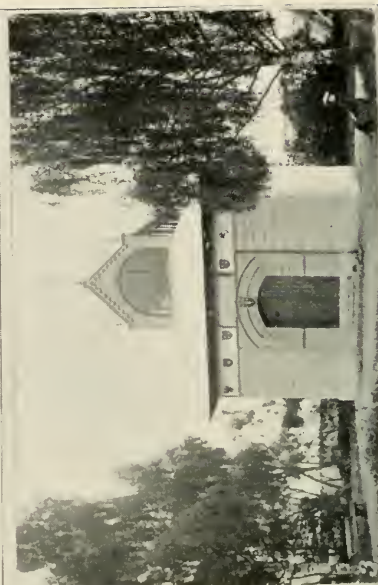
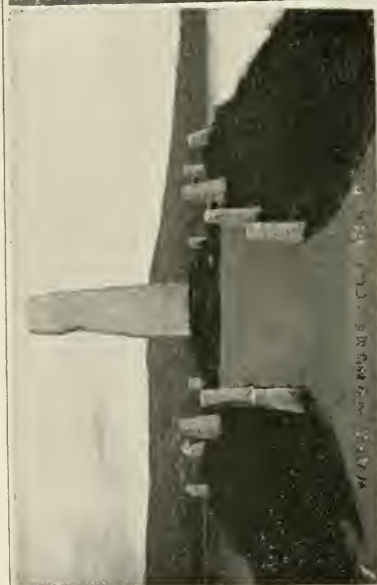


ERIC GUSTAV GEIJER.

idyllic, satirical sometimes, interesting always; Thomas Thorild, opponent of the French-Classic School, pointing towards Rousseau, Klopstock and Goethe, poet, prose-writer, and philosopher.

After the close of the unfortunate war which lost Finland to Sweden, and after the great political changes of 1809, by which Sweden received a new constitution, at least in part, giving increased liberties and privileges to the people, a great period of internal growth and development dawned upon the country, by which, according to the poet, it "regained Finland within its own boundaries."

The change was one from infidelity to faith, from radicalism



1. THE VASA MONUMENT AT RÄTTVIK. 2. GUSTAVUS VASA HIDES IN THE CELLAR. 3. THE ORNÄS COTTAGE.
4. THE MONUMENT AT UTMELAND.



VIEWS IN DALECARLIA. TO THE LEFT; LONG CHURCH BOATS.



to progressive conservatism, from cosmopolitanism to patriotism. The arts and sciences began to flourish with new health and vigor. In history we meet with "the universal genius," Eric Gustaf Geijer, one of Sweden's master minds in all ages, whose statue greets the tourist today on his approach to the University of Upsala.

In literature an attack was made upon the adherents of the French school by Atterbom, Hammarsköld, and others, called phosphorists, and the kinsmen of the new romantic school of Germany. Their controversy with the "old school" was very bitter. In addition there were the adherents of the *Götiska förbundet* (the Gothic association), and the neutrals, belonging to



HENRY LING.

no party or tendency. The "Goths" were the patriots in the literature of that day, and were anxious that the Swedish nation should find, know, and respect itself once more. Their most prominent men were Geijer, Ling and Tegnér. Literature flourished, and there are a larger number of Swedish classics from the years 1810-1830 than from any other similar period in its history.

Great names: Johan Olof Wallin, the greatest hymnologist of Sweden, was archbishop, poet, orator, legislator, preacher,

and withal a truly great man. In the Swedish Hymn-book, adopted 1819, and yet in common use, one hundred and twenty-six hymns bear his honored name, and many more are revised and edited by him. He saved the old Bible and the old hymns from the radicals to posterity, and that alone would have made him immortal. Among his poems may be mentioned: "The Angel of Death;" "George Washington" (a noble song of liberty); and "Home-sickness;" Dahlgren, poet-humorist, preacher, legislator; Eric Gustaf Geijer, historian, poet, philosopher, composer, statesman, one of the most perfect of all the noted personages in Swedish literature. Power, love, manliness, deep religious convictions were the eminent characteristics of this



JOHAN OLOF WALLIN.

great man. Some of his poems have seen many translations into English. Esaias Tegnér, 1846, the most noted poet of Sweden, educator, orator, and bishop. His "Frithiof's Saga" has seen twenty-three translations into English alone, and is also translated into nearly all other civilized languages; his "Axel," and "Nattvardsbarnen," are also well known outside of his own country. Longfellow almost adored Tegnér, but did not dare to attempt a translation of "Frithiof's Saga." Tegnér combined the good and commendable traits of the academic, romantic and

patriotic schools, all in himself. Stagnelius, 1823, was a poetic genius who died young, but his was one of the great names of Swedish poetry; Von Beskow, 1868, poet and critic, was the secretary of the Swedish Academy for more than thirty years.

Almqvist, died 1866, one of the peculiar characters among Swedish poets; Johan Ludvig Runeberg, 1877, one of the greatest poets in the Swedish language, poet, patriot, and educator, a voluminous writer, admired wherever he is known; Bernhard Elis Malmström, 1865, educator and poet, author of "Angelica" and other immortal poems; Strandberg (Talis Qualis), died 1877,



VICTOR RYDBERG.

poet; Von Braun, 1860, poet and satirist; Sehlstedt, 1874, popular poet; Wennerberg, yet living, poet, music-composer and statesman, well known and beloved in America; Zakarias Topelius, yet living, one of the great names in Swedish literature, poet, author, and novelist; Dahlgren, poet and dialect writer; Emilie Flygare-Carlén, 1892, novelist; Thomander, 1865, poet, preacher, orator; Fredrika Bremer, the greatest and purest novelist of universal fame, 1865.

Later Writers:—King Oscar II., today the most learned monarch of Europe, well-known poet, eminent orator, successful translator and great linguist, and withal one of the most interesting and noble persons now living in Europe, several times

arbitrator; Victor Rydberg, 1895, the greatest Swedish writer of modern days, poet, author, novelist, journalist, author of "The Last Athenian," translated into English by Hon. W. W. Thomas, Jr. The prose of Rydberg is looked upon as ideal.

In our country there is springing up a Swedish literature of no mean proportions. The three colleges of the Swedish Lutheran Church (Augustana at Rock Island, Bethany at Lindsborg, and Gustavus Adolphus at St. Peter), and the best representatives of the Swedish press, the eminent divines, and the annual historical and national festivities, are the backbone of this move-



ZAKARIAS TOPELIUS.

ment. Dr. Hasselquist, 1892, is the Nestor of Swedish literature in America. Among the volumes of poetry published so far, the most important are by J. A. Enander, LL. D.; Ludvig Holmes, L. D.; A. A. Svärd, Ninian Waerner, Magnus Elmlad, C. F. Peterson, Jacob Bonggren, Ernst Skarstedt. Among humorous poets Willie Akerberg, Ernst Lindblom and Gustaf Wiklund. Works of history, theology, travels, biography, devotion and science have also been published by Swedes in this country, of whom quite a number are doing literary work also in English as poets, authors, news and magazine writers, translators, etc.

There is a wonderful charm in Swedish literature, a charm

appreciated especially by Americans. Many are annually learning the Swedish language in order to read that literature in the original. What is that charm? First, in the language itself, so pure, so musical, so manly. Secondly, in the beautiful style, large-sized, if the expression be pardoned, yet careful in the minutest of details; fresh with the verdure of the fir-tree and the perfume of the new-mown lawn, and mystic as the charming midnight-dawn of the northern sun of their endless summer-day. Thirdly, in the clear, cool-headed, warm-hearted judgment, devotion and truth of the authors; in the nobility and concreteness of their conception; in the sparkling, innocent humor of their overflowing wit, and in the viking keenness of their terrible thrusts. Oh, how near they lived to the great heart of Nature and of Nature's God! Their ideal and lofty systems of thought, their disregard of wealth and riches as compared with genius and mental and moral worth, give a peculiar charm to them in an age and country like ours. And only the beginning of this movement is as yet. What Longfellow adored the nation will adore by-and-by.

I must also render to you some poetry translated from Swedish into English.

First of all, the famous battle-hymn of Gustavus Adolphus:—

Be not dismayed, thou little flock,
Although the foe's fierce battle-shock
Loud on all sides assails thee.
Though o'er thy fall they laugh secure,
Their triumph cannot long endure:
Let not thy courage fail thee.

Thy cause is God's—go at His call;
And to His hand commit thy all;
Fear thou no ill impending;
His Gideon shall arise for thee.
God's Word and people manfully,
In God's own time defending.

Our hope is sure in Jesus' might.
Against themselves the godless fight.
Themselves, not us, distressing;
Shame and contempt their lot shall be;
God is with us, with Him are we;
To us belongs His blessing.

—Translated from the Swedish by the author of "Christian Life in Song."

Next we select a poem by Geijer:

THE VIKING.

At fifteen the cabin grew close and confined.
Where we lived, my mother and I;
While tending the goats came a change o'er my mind,
For the days crawled so slowly by.
In my dreams and in fancy I'd wonder and soar;
But I found not the joy that had cheered me before
In the woodland.

One morning a ship that I saw on the main
Like an arrow shot into our bay,
And my bosom heaved and my wants grew plain
To my fervid mind that day.
I left my mother, my goats and home
To join the Viking's crew and to roam.
O'er the ocean.

And the sails swell out, and lusty the wind
Bore us o'er the billows' crest;
In the darkening sea sank the fields behind,
And yet there was joy in my breast.
I brandished my father's old broadsword on high
And swore to win booty and fame or to die
On the ocean.

At sixteen I slew the old Viking, for he
Made sport of my beardless chin.
I won trophies and glory as king of the sea,
In fierce fought battles and din.
I won castles and burghs on a foreign soil
And with my bold comrades cast lots for the spoil.
On the ocean.

And once even I possessed castles and lands
Where I quaffed by my sooty hearth-stone
And as ruler I looked to my country's demands
And I slept within walls of my own.
The days of the winter were dull to my mind;
'Tis true I was king, yet I yearned and I pined
For the ocean.

And time lagged idly and dull my lot
To deal with the common herd;
They want me to watch o'er the peasant's cot
And the beggar's scrip to guard.

I listened all weary to cases and crimes,
And longed to go back to the gallant old times
On the ocean.

But the weary winter was ended at last,
And daisies grew bright on the shores;
And the wavelets chanted as on they passed,
Away where the ocean roars;
And spring winds gambol o'er mountain and dale,
And the streams rush on with the speed of the gale
To the ocean.

I felt the invisible spirit of old
While the loud waves urged me on.
O'er city and country I scattered my gold;
My crown I trod upon.
With a ship and a sword and as poor as before
I courted new dangers and wrestled once more
With the ocean.

The wind was sportive and swift the chase
On the sea where'er we came,
But life and death of the human race
Was everywhere the same,
In human dwellings are grief and remorse
But sorrow she knows not the Viking's course
On the ocean.

From the prow of the vessel my comrades and I
Scanned the restless seas again;
We would pass the merchant peacefully by
But fall on the Viking amain.
For the Viking's laurels are dyed in blood
And their swords knit friendship and brotherhood
On the ocean.

I stood all the day in the bounding prow
And how bright the future smiled!
Like the swans where the tall reeds bend and bow,
I sped on the billows wild.
The booty that fell in my way was mine
And my hope was exalted as stars that shine
On the ocean.

And oft in the night as I watched alone
The elements fierce at strife,
I heard the fates in the storm and the moan,
As they spun out the thread of life.

His fall or his fortune man cannot control:
'Tis best be prepared amid billows that roll
On the ocean.

I am twenty now; I am wrecked and alone
And the sea cries loud for my blood.
He drank it in battles of days that are gone
Where I and my comrades stood;
Cease burning, my heart, and cease beating so loud
For soon thou'll rest in thy watery shroud
In the ocean.

* * * * *

But the ship-wrecked Viking's song is now lost,
He has chanted his last; from his cliff he is tossed
By the waves that fiercely beset it,
The winds and the waves are changing their strain.
But the Viking's memory shall ever remain,
And the brave will never forget it.

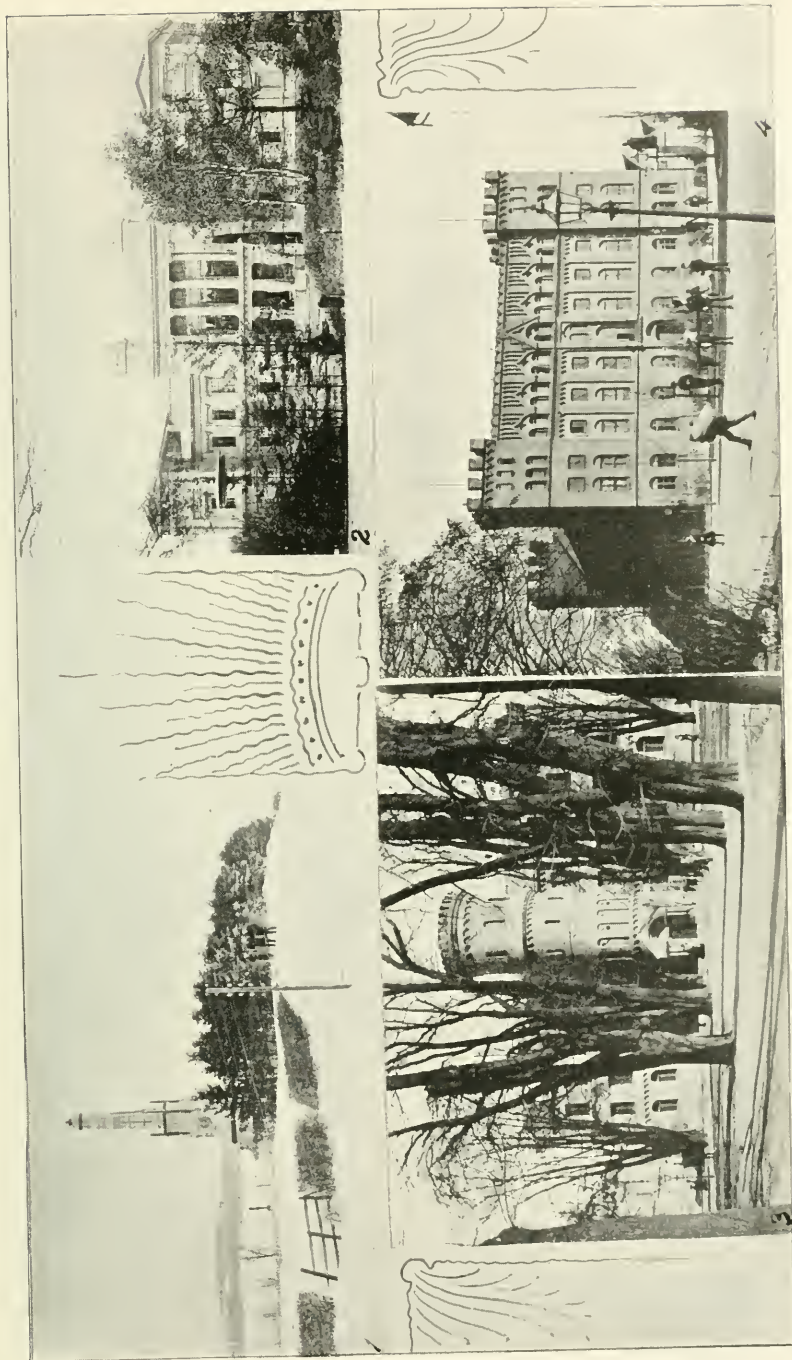
Now we will give a hymn by Wallin:—

CHRISTMAS MATIN HYMN.

All hail to thee, O blessed morn!
To tidings, long by prophets borne,
Hast thou fulfillment given.
O sacred and immortal day,
When unto earth, in glorious ray,
Descends the grace of Heaven,
Singing, Ringing
Sounds are blending,
Praises sending
Unto Heaven
For the Lord to mankind given.

'Tis God's own image and, withal,
The Son of man, that mortals all
May find in him a brother.
He comes, with peace and love
On earth, the erring race to guide
And help, as could no other;
Rather Gather
Closer, fonder,
Sheep that wander,
Feed and fold them,
Than let evil powers hold them.

He tears, like any man, will shed,
Our sorrows share, and be our aid,
Through his eternal power;
The Lord's good will unto us show,



LUND: 1. MONUMENT OF THE BATTLE OF LUND. 2. THE NEW UNIVERSITY BUILDING. 3. THE LIBRARY.
4. THE ACADEMIC SOCIETY.



THE CATHEDRAL OF LINKÖPING AND BISHOP CHARLEVILLE.

And mingles in our cup of woe
The drops of mercy's shower;
Dying, Buying
Through his passion,
Our salvation,
And to mortal
Opening the heavenly portal.

He comes, for our redemption sent,
And by his glory Heaven is rent
To close upon us never;
Our blessed Lord and Savior he,
That we may follow faithfully
And be with him forever;
Higher, Nigher
Glory Winging;
Praises singing
To the Father
And his Son, our Lord and brother.

—Translated by E. W. Olson.



ESAIAS TEGNER.

From Tegnér we take only the following:—

Pentecost, day of rejoicing, had come. The church of the village
Gleaming stood in the morning's sheen. On the spire of the belfry,
Tipped with a vane of metal, the friendly flames of the Spring-sun

Glanced like the tongues of fire, beheld by Apostles aforetime.
Clear was the heaven and blue, and May, with her cap crowned with
roses,

Stood in her holiday dress in the fields, and the wind and the brooklet
Murmured gladness and peace, God's-peace! with lips rosy-tinted
Whispered the race of the flowers, and merry on balancing branches
Birds were singing their carol, a jubilant hymn to the Highest.
Swept and clean was the churchyard. Adorned like a leaf-woven arbor
Stood its old-fashioned gate; and within upon each cross of iron
Hung was a fragrant garland, new twined by the hands of affection.
Even the dial, that stood on a hillock among the departed,
(There full a hundred years had it stood,) was embellished with blossoms.
Like to the patriarch hoary, the sage of his kith and the hamlet,
Who on his birth-day is crowned by children and children's children,
So stood the ancient prophet, and mute with his pencil of iron
Marked on the tablet of stone, and measured the time of its changes,
While all around at his feet, an eternity slumbered in quiet.

—Translated by Longfellow.

The following is by the popular Swedish poet in our own
country, Doctor Ludvig Holmes:—

TO GUSTAF ADOLPH'S PEOPLE.

Lift up thy brow, thou art a Swede,
Of noble birth thou art;
The blood of heroes pulses through
Thy freedom-loving heart;
And in thy veins flows yet the blood
That quickened those who fearless stood
On Lutzen's battlefield.

Shouldst thou be asked with proud disdain
Thy race and whence thou came,
The answer give with cloudless eye,
Without a blush of shame:
"I am a Swede, my home was there
Where midnight suns with crimson glare
Eternal mountains crown."

Shouldst thou be asked the reason why
Thou cam'st to foreign land,
And if thou cam'st with this in view
To fill with gold thy hand,
Say, pointing to the flag which waves
O'er plains, and hills, and soldiers' graves:
"I loved the 'stars and stripes.'"

Shouldst thou be asked of what belief
Thou art, tell frank and free:

"I am a Lutheran, and my guide
I brought from home with me;
It is my Bible; for that word
Our fathers drew their faithful sword,
And bought it with their blood."

And every year that victory
We celebrate with joy;
To God we sing, who with his arm
Oppression could destroy.
He chose our people and our king,
Our Gustaf Adolph, Great, to bring
To mankind liberty.



BERNHARD VON BESKOW.

Our first extract was a royal production; let us close as we began. The following is by His Majesty, King Oscar II.:—

THE BALTIC.

Thou blue-colored sea, that for many an age
With Scandia's cliffs hast contested,
And broken thy fetters of ice in thy rage,
Then rolled on thy billows, snow-crested,
Of thee is my song, for I long to be there,
When the billows are lashing the breakers.

How pleasant the strand, how refreshing the shore,
When light vernal zephers are straying,
When waves now are green, and now blaze as before,
And sunbeams above them are playing;

The foam of the surges, how brilliantly white,
When billows are lashing the breakers.

When hurricanes rage and destruction prevails,
When mermaids their terror betoken,
When masts and the ropes and the well-woven sails
By winds and fierce torrents are broken,
My heart swells with pride, inconceivable pride,
'Mong billows that roar at the breakers.

Methinks that a sound more than commonly clear,
So varied and full of emotion,
Whose keynote speaks pleasure and joy to the ear,
Re-echoes far over the ocean.
Though winds rise and fall, it is mighty and strong,
When billows are lashing the breakers.

The sailor's dark battles with wind and with wave
Require unyielding persistence;
Yet calmly he sails o'er the watery grave,
In love with his rugged existence.
And ploughs through the spray among dangerous rocks,
When billows are lashing the breakers.

He wrestles with winds, like fierce troopers arrayed,
With fogs and the water's dread power
And often, aye, often, his hope is dismayed,
At midnight in misery's hour!
Of mortals not any e'er witness his strife:
But billows that lash at the breakers.

He loves the blue waves from the depth of his heart;
He seeks to encounter their danger.
To seas far away, he delights to depart,
Away from the hut of the granger.
What wonderful charms there are hidden indeed.
In billows that lash at the breakers!

And therefore I sing, and in truth I adore
To see the blue waves in the distance,
A beckoning light around Scandia's shore,
A guide to all noble existence,
While countless traditions from days that are past
Ring forth, when the waves lash the breakers.

Fair fetterless sea, whose wild waters ne'er paused
From strife, but ships seek to devour,
Oh, sing me a song of the deeds that thou saw'st,
And let me interpret their power;
For charm'd, I will listen to all that thou say'st,
When billows are lashing the breakers.

If enemies e'er threaten our own native shore,
And fleets, to our welfare untruthful,
Then take the old bugle and sound it once more:
"To arms, both the aged and the youthful."
The clash of our weapons shall answer the call,
When billows are lashing the breakers;

For men of the North are as brave as of old
'Mong mountains and valleys the fairest;
Their faith is in God and in warriors bold;
Their language, the ancient, the rarest;
And he who assails us shall find a sad grave
In billows that lash at the breakers.

—Translated by A. J. Pearson.

While we have been talking and reading our train has been rushing on past Hesselholm and other well-known points. We have almost reached the ancient, interesting city. Now we are already in the suburbs. At 12:40 our train stops in the large depot of Lund.

We knew at once who our friends were. There beamed in the faces of Dr. and Mrs. Ribbing such a Swedish welcome, so much kindness and hospitality, that we found them in the large concourse of people without any trouble or hesitation.

The doctor was busy with some professional duties, but his amiable and highly cultured wife became our excellent escort. We stepped joyously into her carriage and began the interesting task of seeing Lund in the most full-fledged American way. We were in a great hurry.

Lund and Upsala are to me the true headquarters of Sweden. They are the educational centers. From the two great universities culture and learning are continually radiating throughout the nation, yea, much further. Some of the distinguished citizens and defenders of these strongholds of learning are known co-extensively with civilization itself.

First of all we visited the renowned Cathedral. It is verily a master-piece from whatever point one contemplates it. It is large, it is ancient, but in most excellent repair. The crypt below it, with the giant Finn and his wife, are exceedingly interesting. Mrs. Ribbing showed it all to us in a most admirable manner.

From good authorities I will give the kind reader the following history and description of the great Cathedral:—

"The most remarkable building at Lund is the Cathedral of

St. Laurence, which was founded between the years 1060 and 1072 by Bishop Egino of England, during the reign of King Swen Estridson. The work of building was also encouraged and promoted by his successors, especially by Canute the Pious, who endowed the church with a large tract of land. The church was erected according to the Romanesque style of architecture which prevailed at that time. The plan of the foundation was a Latin cross, that is one having a longer stem than cross-piece, while the Greek cross has arms of equal length. A long, three-vaulted extension on the west embraces two square towers and a one-vaulted cross-extension, situated eight feet higher than the long one, and opening on the east into a square chancel with a semi-circular jutty. The central vault of the long extension, which is twice as high and broad as the side vaults, is supported by eight great and eight smaller pillars. Eight vaulted squares constitute the entire length of the church from the main entrance to the rear of the chancel. The cross-building alone contains four squares. The great altar is placed in the one on the east. Under the cross-building, chancel and jutty, five feet below the floor of the main building, there is a crypt, which by means of six pillars and eighteen columns, is divided towards the north and south, likewise east and west, into three equally high and wide passages, thereby forming half of a Greek cross. The chapels and sacristies of the crypt and great chancel are situated in the southeast and northeast corner of the cross-building. The entire inside length of the church is 272 feet, the breadth across the main building 88 feet, and the height of the central vault 72 feet. The length of the crypt from north to south is 120 feet, from east to west 84 feet, the width 36 feet, and the height to the points where the roof is supported 14 feet.

It is evident that the frame church, which was the first sanctuary of Lund and Skane, after Christianity had been established in this place, had been situated in the central part of the city, and the Cathedral, out of regard for the sanctity of the place, had been erected on the same spot, which was by no means the most suitable for such a colossal building, on account of the swampy land. The foundations, although built of granite and sand-stone and sunk 16 feet below the ground in a foundation of cement and stones, and joined by walls under the colonades and directly under the central vault, have given away considerably.

As the Cathedral was building for nearly eighty years, there

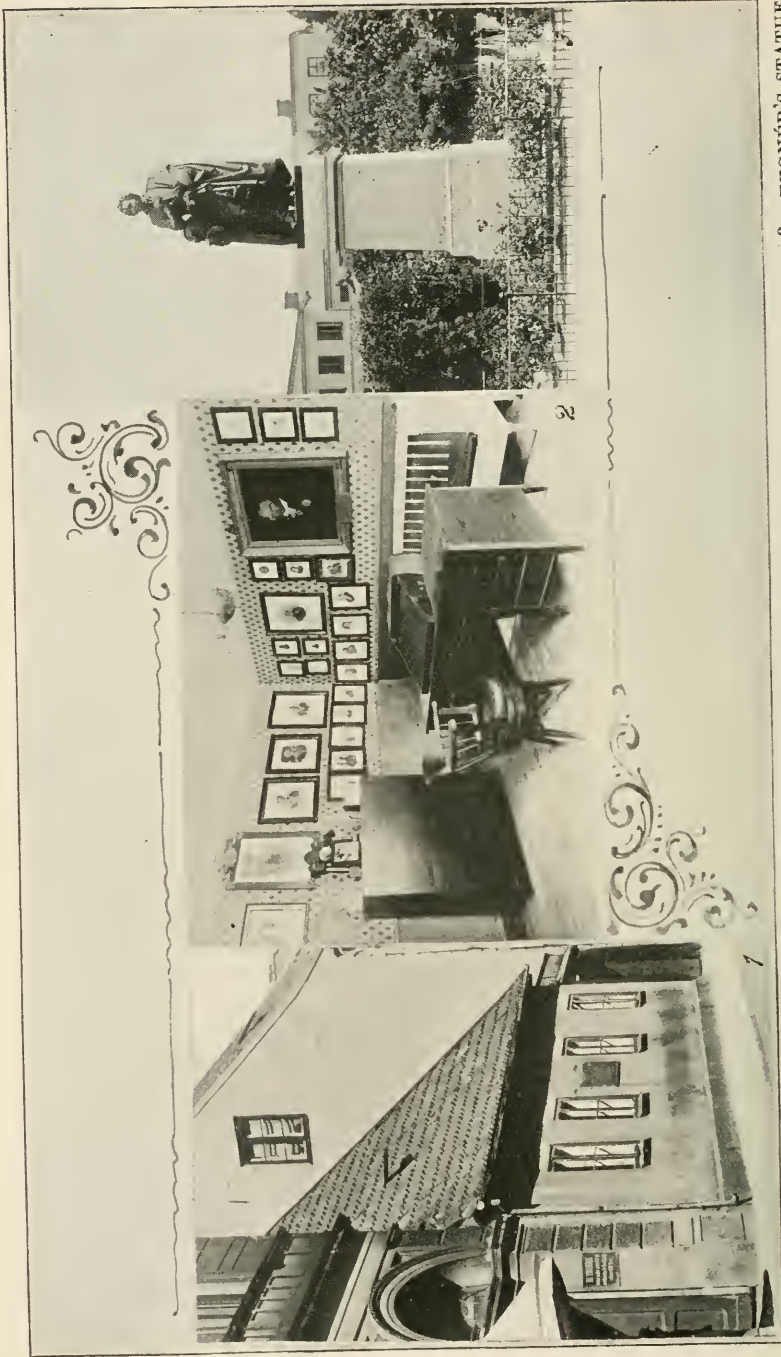
is no doubt that several architects have worked upon it. None of them have preserved their names for future generations by inscribing them in the stones of the old building. Only one of the architects, Donatus, and one of the master stone-cutters are mentioned in the old record-book ("*Necrologium Lundense*") and the book of donations ("*Liber Daticus*") of the church, but without giving date or place of residence; yet the handwriting which resembles that of the oldest documents of the Cathedral, shows that these men worked on the church when the building had just begun, and the probabilities are that they were foreigners, very likely Englishmen or Germans. At this time Denmark was very intimate with England, from which country the parishes of Roskild and Lund got their first bishops.

It was customary during the Middle Ages to have a certain number to which all the parts of a church should conform. For the Cathedral at Lund this number is eight, and appears in all the principal parts of the structure. Eight vaults constitute the length of the church. There are eight pillars in each row, or eight large and eight small pillars. Eight inner and eight outer doorways, two doors and six windows in each of the side vaults, eight windows on each side of the central vault, all aim to express the same idea. In the crypt the eight is trebled. The roof rests upon six pillars and eighteen columns, twenty-four in all; five doors and nineteen windows, counting those that have been closed on the west side, make twenty-four in all. The upper half of the choir and circle, also the chapels and sacristies have together twenty-four windows.

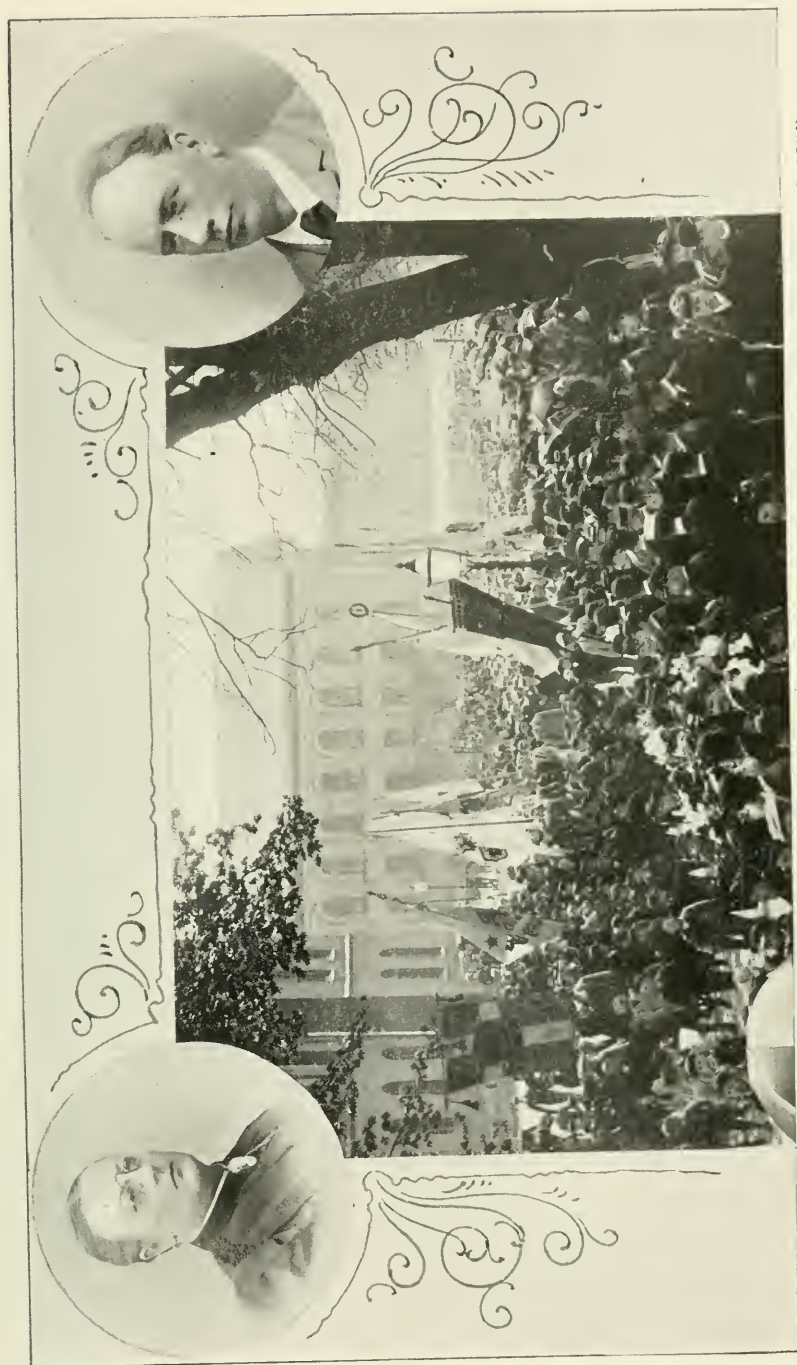
One of the rarities of this ancient metropolitan temple of the North is the crypt that has been mentioned before. Many of these are found in Italy, France and Germany, but in the North there are only two besides this one. Crypts are scarcely ever found except in the time of the Romanesque style of architecture; very seldom during the time of the Gothic style. The crypt of Lund bears the stamp of the style prevailing at the time in which it was built, with its heavy, sombre forms, its massive colonades adorned with a kind of rude art, its small windows admitting but little daylight. There has been a difference of opinions concerning the purpose of these dark underground churches; yet it is evident that this crypt was built to be used for a church, as it has been especially dedicated for this purpose and divine worship was held there during the Middle Ages. The great

altar of this sanctuary is still standing in the circle of the chancel. It is a simple stone table. Several side altars have been found. The high and wide fundamental stones supporting the walls and pillars have evidently been used for the purpose of kneeling on during prayers, and in the keystones of the arched vaults there are yet to be seen some iron rings used to support the chandeliers. There are two entrances to the crypt from the church above and one from the outside. The two former led from the side vaults of the church, the north one being for women and the south one for men. The one on the outside has undoubtedly entered from the adjacent house of the archbishop, from which a covered passage led to the door situated in the north side-vault of the upper church. Immediately to the right of this passage, in the north side-square there is a well, which is thought to be as old as the building itself. Before the ground about the church was drained, this well gave forth a constant stream of clear, pure water, and although the well is only six feet deep there was never any lack of water, while some of the very deep wells in the city dried up during the summer. The reason of this must be that the water is led hither by a stone conduit passing through Helgonbacken (the saint's hill), where such a conduit has been found 15 feet below the surface of the earth. This conduit must be very old, for human skeletons have been found buried in the soil above it. These skeletons have been encased in stone coffins, such as were used before Christianity found its way to Sweden. The overflow of the well was carried off by means of an underground conduit which passes through the wall of the south side-square and then branches out and supplies other wells in the city. This excellent conduit which still exists after the lapse of eight centuries was probably constructed because of the religious customs of that time, which required holy water for baptism, sprinkling and washing of hands. Although under such conditions it was a great advantage to have a well of pure water in the sanctuary, yet it seems that such were very rare, as in the North only two besides this one exist, one in the crypt at Dalby and another in the cathedral of Upsala.

The sacred architecture of the Middle Ages was more or less emblematic. According to an old legend, the cross-shaped structure of the Cathedral at Lund represented the crucified Saviour, the choir with its wreath of three-cornered pinnacles and the gutters on the roofs jutting out in sharp points between



LUND: 1. TEGNÉR'S DWELLING. 2. THE ROOM IN WHICH "FRITHIOFS SAGA" WAS COMPOSED. 3. TEGNÉR'S STATUE.



LUND : THE STUDENTS MARCHING TO LUNDAGÅRD ON THE 1ST OF MAY. PORTRAITS OF PROFESSOR
RIBBING AND LADY RIBBING.

these, were emblematic of the crown of thorns, and the two towers represented John and Mary standing at the foot of the cross. The number eight which occurred so often, represented a transition from something old to something new, from which it may be concluded that the idea in the plan of the foundation was to point out the departure of heathenism and the entrance of Christianity to the Scandinavian peninsula. The images within and without the church are intended to call to our minds the struggle between man and the powers of darkness, and the final victories of the righteous through the atonement of Christ. Such emblems, consisting of wonderful figures of human beings and animals and grotesque collections of leaves, flowers, birds and other forms are found upon the capitals of the columns near all the entrances, upon the arches which are supported by these columns, and upon the semicircular parts directly over the doors. The most notable but perhaps the clumsiest of all these emblems, are those on two pillars in the crypt representing the giant Finn and his wife holding a child on her arm. According to the legend, the giant took upon himself the task of building the church, provided, that when it was completed St. Laurence should tell the giant's name, and if he failed to find out what this was, he should give the giant the sun and the moon, or his own two eyes. The work went on rapidly and was nearly its completion, but St. Laurence had not yet found out the name of the giant, nor could he devise any plan whereby he could discover the same. Being very much cast down, one afternoon he strolled out of the town in order to find a place where he could meditate without being disturbed. Seeing a tree on a hill near by, he threw himself down under its friendly branches. The thought of losing both eyes grieved him very much. While thus brooding over his trouble, he heard a child weeping not far off, and the voice of the mother saying: "Be quiet, my son, your father Finn will soon come home, and then he will bring you the sun and moon to play with, or the two eyes of St. Laurence." St. Laurence arose joyfully and hastened home. When shortly afterwards the giant asked for his pay, as now the church was almost finished, St. Laurence answered him: "Finn, believe me, I will give you no pay until the church is completed." When the giant heard his name uttered, he and his wife, in their wrath, each seized a column in order to overthrow the church, but by the power which St. Laurence had received from heaven,

both were immediately changed into stone images. This is the interpretation of the legend. Finn, together with his wife and child, represent heathenism, St. Laurence Christianity. For the sake of obtaining money, the heathens were very often willing to help in the construction of churches, providing, however, that they should have the sun and moon, or the eyes of St. Laurence, that is, the heathens wished to retain their old religion of nature, or, otherwise, put out the light of Christianity. But St. Laurence found the key to the riddle, and therefore the attempts of heathenism to overthrow the pillars of the new faith were without avail.

The building of the church had been begun in a stormy time. Therefore the work progressed slowly, but without cessation, and on the 30th of June, 1123, Archbishop Asker was able to dedicate the crypt, when the great altar was consecrated to the honor of John the Baptist, the patriarchs and prophets. On the 1st of Sept., 1145, Archbishop Eskil had the pleasure of dedicating the whole sanctuary. The great altar of the upper church was dedicated to the honor of Virgin Mary and St. Laurence. The ceremony was performed with great solemnity in the presence of the two princes, Swen Grathe and Canute (both in their turn afterwards becoming kings of Denmark), Duke Eric and his sons, the bishops, Asker from Zealand, Gisle from Ostergötland, Odgrim from Westergötland, Herman from Schleswig, a number of prelates and priests, together with a large crowd of people, both from the city and country. At both of these dedications the church was richly endowed by the archbishops whose successors nearly always helped to support her by presents of land and money.

Through the great fire of 1234, the church was so badly damaged that it was necessary to rebuild a considerable part of the roof and choir. The windows, furniture and pulpit were totally destroyed by this misfortune. In rebuilding, the Gothic style of architecture, which had now arisen, was used to some extent.

Space does not permit us to follow the many transformations that have taken place in the Cathedral since that time. The new restoration is of most interest to us. This was under the direction of Helge Zettervall, who finally managed to have a resolution passed that the church should be restored in Romanesque style. This meant that most of what had already been repaired must be torn down and a great part of the church re-

built. The work was begun in the summer of 1868 and advanced so rapidly that ten years later the church stood completed in its new form, except in some details. It was more elegant than ever before. With the tower rebuilt from the foundation in Romanesque style, having threefold colonnades and elevated roofs, with its stately façade on the west and with its ornamented gables, it was hard to recognize the church. While it had assumed the appearance of a church lately built, it had lost its heavy ancient stamp, and diminished in historical interest.

The cost of the restoration amounted to 1,230,000 crowns (\$332,432); 246,000 crowns (\$66, 486) of this sum was expended upon the roof."

The inside decorations and furnishings have been completed later on, at what cost I am unable to state, although it must be very great.

The organ is a magnificent instrument, said to be the greatest in Scandinavia. The late repairs alone cost 20,000 kronor (\$5,405).

This church owns real estate, the annual rental of which produces a cash income of about 90,000 kronor (\$24,324).

The church steeples are 195½ feet high. West front is 107 feet, the two other fronts 104 feet, and the central part 98 feet high. Greatest exterior length 298 feet, width 102 feet.

If space permitted we would have much more to relate about this most interesting Cathedral, but the above must suffice for the present.

From the Cathedral we drove to the Tegnér-house. It is exceedingly unostentatious. A tablet on the exterior bears the following inscription: "Here lived Esaias Tegnér, 1813-26."

Only two rooms are open to the visitor. The inner one is the studio and work-room of the great poet; the other one is a small parlor; both are now used as a Tegnér-Museum.

There is the lounge upon which the great poet daily rested. It was his custom to recline while engaged in reading. In 1820, recovering from a sickness, he penned on this lounge with a lead-pencil the original draft of his immortal poem, "The children of the Lord's Supper." Here we see a mirror, the oldest piece of furniture in the collection, bought in Vermland in 1802. There is a chess-table, often used by the professor-poet-bishop. Here is a writing-case, standing upon the writing-desk, used continually by the great writer. There we see an easy-chair, a bureau, etc.

There are several autograph manuscripts of much interest. I valued a look at them and the writing-desk more than anything else that I could put my eyes on.

There is also a library of Tegnér-literature which is very interesting.

On the walls are portraits of the great poet, and many of his contemporaries in Sweden and other countries.

My heart was filled with peculiar emotions as I remembered that we were now standing in the place where "Axel," "Frithiofs Saga," "Nattvardbarnen" and other immortal poems had been born. To one who has read them, and of them, from childhood on, the experience was exceedingly pleasant and gratifying.

To me Tegnér is Sweden's greatest poet. His fame will never die. His works are simply immortal.

From the carriage we saw the famous Tegnér monument, in front of which the Swedish-American Singers rendered some beautiful, patriotic songs last summer.

We also saw Lundugård, a place dear to every "civis academicus" of the great university.

Yes, the great university. The earliest learned school of Sweden was established at Lund already in 1085 by King Canute, the Holy. The university was established in 1668. The buildings, of which we had time to see only the exterior, are very fine, and some of them modern and truly elegant. The splendid new university building was dedicated Sept. 27, 1882.

The Library contains about 160,000 numbers and is very valuable. The Historical and Ethnographical Museum contains 10,450 numbers. The Numismatic Collection contains 17,800 numans, of which 500 are in gold, 9,500 in silver, and the balance in copper and other metals. The Zoological Museum, the Botanical Collections, the Collections of Minerals and the Chemical Laboratory are all very large and complete. Well, I have not time to mention all the departments, collections, organizations, and splendid buildings belonging to this, next to the largest university of Sweden.

The university has 102 instructors, of which 29 are regular professors, 18 temporary professors, 44 "docentes" (fellows), and 2 instructors in gymnastics. The students matriculated this year (spring of '97) number 570, everyone of whom is a college graduate. No other can be admitted at a Swedish university.

The attendance at the Upsala University (fall of '96) is 1,505,

all post-graduate students. In addition to the above there are over 15,000 students registered in the colleges of Sweden.

The higher education of Sweden is not surpassed by any nation. The requirements, for instance, for the M. D. degree are said to be more rigid in King Oscar's land than anywhere else. The prospective M. D. must first of all be a college graduate. His university course takes from seven to ten years after that. Even a dentist must be a college graduate before he takes up the special studies for his profession.

The carriage stops in front of Professor Ribbing's inviting home. What a pleasant family circle and how rapidly the hour and a half spent there passed away. The professor and his lady both speak English, and that added, in our opinion, to their many other attractive characteristics.

As we regretfully said our good-bye at the depot, our host and hostess very kindly invited us to come again and stay longer in ancient and interesting Lund.



CHAPTER XXXVII.

NORRKÖPING, LINKÖPING AND THE BATTLE OF STÅNGEBRO.

Everything that is pleasant on this globe is evanescent. We had been but a few days in Stockholm. So we thought at least. And though we visited the exhibition many times, and felt really at home there, it was as if we had not had time to see anything, after all. I wished I could have seen twice as much and seen it twice in order to fully appreciate it and remember it forever.

One day when I, for the last time, wandered about among the many pavilions I felt sad and woman-like enough to sit down and cry in a corner, had it not been for the short measure of time allotted me.

Look, up there are all the musical memories of Jenny Lind, Christina Nilsson, and many others. Here is the interesting pavilion of Bergsbolaget or the mining company; yonder is the grotto of the Sagas or legends; further off is the great light, there, to your right, you see the biblical pictures, splendid, grand, matchless. But why try to embitter the hour of departure? Farewell!

And this farewell must also apply to the "Mälar Queen," to Stockholm, the Venice of the North. How time sped away here!

Why, I had not seen anybody, not seen anything. So I felt now when my time was up, and duty urged me onward. Still I had employed my days judiciously enough, and taken in lots of things. But there were so many fields unexplored. We Americans have all the great fault of being in too much of a hurry.

We are at the Central Station. What a crowd, what a jam! When I say we I mean ourselves and Mr. A. E. Johnson, the

Knight of the Order of Vasa, who was on his way to America.

This Mr. Johnson is in many respects a typical Swedish-American. With the most matchless energy has this boy from Vermont, who arrived in the United States at the age of fourteen and was confirmed by Pastor Erland Carlson in Chicago, made his way and his mark in the New World. I remember well how he colonized the Red River Valley a few years ago, and that with a vim and speed hardly ever witnessed before, for within a comparatively short time he had located 60,000 pioneers on the land. He is now the greatest immigration agent in the country, chief owner of "Hemlandet," shareholder in any number of banks and other financial concerns, and last, but not least, the only man in the world who King Oscar has honored with the Order of Vasa for having drawn people from his realm to America.

It is delightful to meet a countryman who has been successful, and that is the reason it does me so much good to see and speak to Mr. Johnson. "Bon voyage" to him and his wife, as they return to the great country beyond the Atlantic billows!

It was our intention to make a call in Sweden's greatest manufacturing city, the famous Norrköping, but I failed to connect, as we say in America, because the kind friend who was to meet us at the station received our telegram too late to be on time at the arrival of the train, which was so long that I could not hear his voice from one end to the other. Hence I am not able to give more than a greeting from this pretty and busy city, and to show some nice pictures of it, sent me by the friend in question.

And now we have arrived to the old and historically interesting city of Linköping. Old, I said. Yes, indeed. And it understands, too, to retain its ancient appearance. Isidor Kjellberg and his radical paper tried well enough to modernize it, but failed, which is no matter of regret, for the one who writes this Radicalism is always abhorrent to me, because it is never true. The truth is central, not superficial. Don't forget that, you social reformers.

It happened to be fair-day when we Americans arrived at the old diocese city. Thus we were put in position to see what kind of cattle the good people of Ostgothia are able to raise. I will not boast of them. They were both too small and too lean for me. But perhaps cattle of that description are best suited for their purpose. In America they would not do. Our cattle

raisers would laugh at them, the reason being that we only think of good beefsteaks and roast-beef in connection with cattle. A fatted steer stands higher in the Kansas market than a good horse. Why, then, use the ox for working purposes?

It was somewhat amusing for us Americans to see only cows, steers and their watchers. A scene like the one witnessed in Linköping that day would have been a regular circus in Salina or Lindsborg, and as such able to draw thousands of curious people. So different are the customs in different countries.

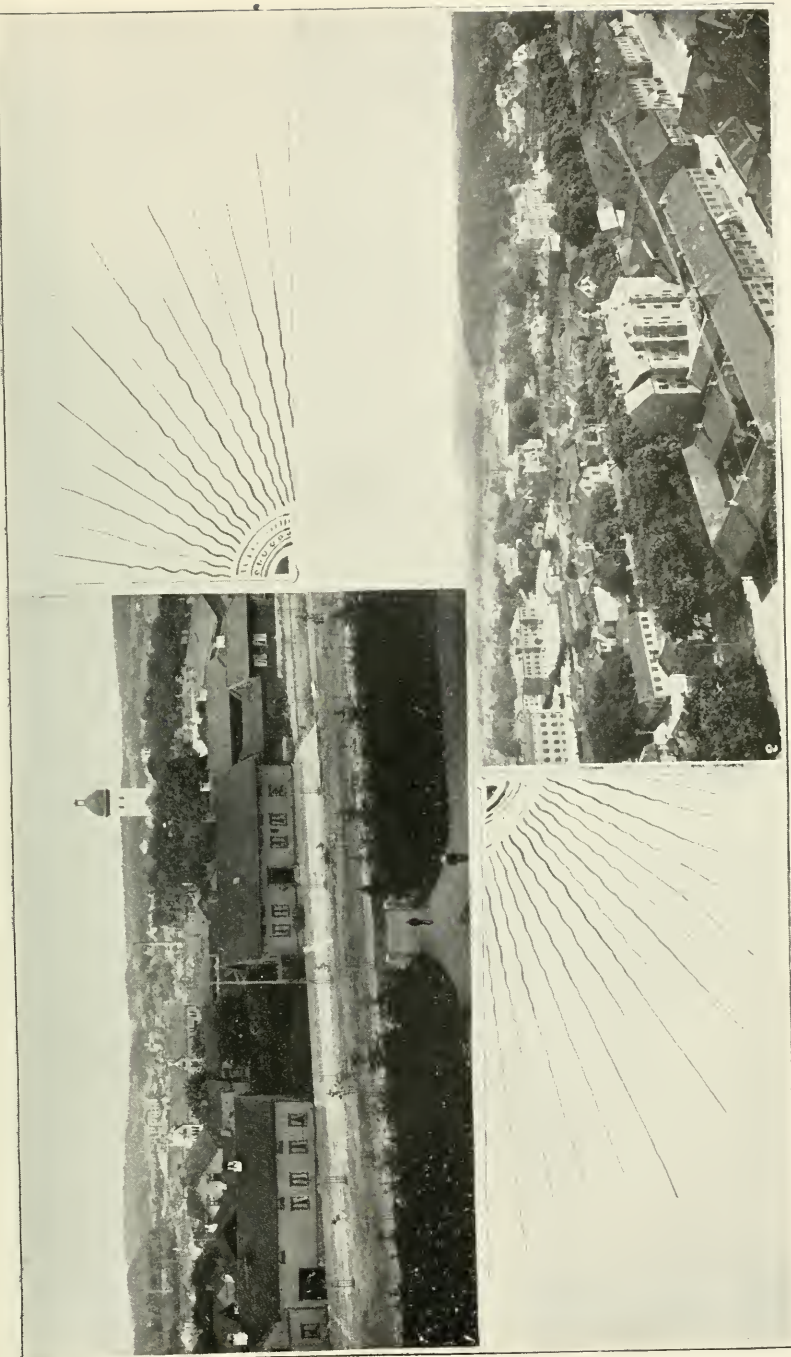
Early in the morning I bestirred myself to find the place of the famous Stångebro-battle, fought hundreds of years ago. Well, the people of the province of Ostgothia are like most others. Those living in a place of historical note know the least of the history attached to it. I inquired in a store, but could obtain no information. Finally I succeeded in finding out that the square and the circle in the pavement on the market-place was the exact spot where the so-called "Linköpings blodbod" (the carnage of Linköping) took place.

Next we paid our respect to Bishop Charleville. He received us with much kindness. The bishop was dressed in a gray suit, appeared to be of a pious cast of mind, and had eyes with which he seemed able to look through anything, or any one. It was a real pleasure for us to converse a little while with this excellent man.

The bishop had his own opinion of some of the movements of the day in Sweden, and it was a source of pleasure to me to hear that his views in many respects coincided with my own. Of course, the fact that he thought like me, strengthened me considerably in my views.

The Swedes are somewhat slow and conservative, that is true enough, but they are also ambitious to know everything, and inclined to try novelties. But the new is not always better than the old. I think that the Swedish people already have learned to see this. Where, for instance, are now the "blasphemous youths" who made so much ado in the country at the time of my first visit to it? Forgotten, forgotten!

After the short but never-to-be-forgotten visit to the bishop we went to take a view of the old, big, and interesting cathedral. In the vault we read 1400-1581. It would be vain to try to tell of all the memories this temple has in keeping. Here we met again Engineer Nelson from Pittsburg, Pa.



VESTERGÖTLAND: VIEWS OF BORÅS.

By the bishop I had finally been informed where the battle of Stångebro had taken place, and he told me also that efforts are being made to erect a proper monument on the spot in the course of next year.

Now your humble servant takes a stroll towards the canal, and up the height where the combat was fought September 25, 1598. When there I found a simple granite block, ten feet high, marking a spot on the ground where the contestants met. On the stone I read the almost obliterated letters, 1598. I was further rewarded for my walk by a most splendid view from the elevation where I stood.

I need not tell that I felt solemn at the thought of now standing on the ground where the Swedish patriots and Lutherans, led by the brave Duke Carl, rescued not only the Protestant cause in Sweden, but also, through its victory there, all over the world. They, themselves, knew certainly very little of the importance of the result, but the One who sees everything knew it fully and permitted the victory to go as it did.

If Duke Carl had been vanquished at Stångebro September 25, 1598, by Sigismund, the zealous and perfidious Catholic, who, in that case, would have continued to be the King of Sweden, then Gustavus Adolphus would not have existed in history as the golden King, nor would Breitenfeld and Lützen have had any room in either church or profane history, but the consequence would have been the irretrievable loss of the Protestant cause, as far as human eyes can see.

My teacher in history told me many years ago that "Sweden, under Providence, has twice rescued the cause of the Reformation and Protestantism—at Stångebro September 25, 1598, and at Lützen Nov. 6, 1632."

Does our time acknowledge this debt of gratitude to the little, faithful and heroic Sweden?

The next 25th of September it will be just 300 years since this battle occurred. Preparations for a fitting celebration of the event were begun months ago at the Swedish-American college of Bethany, Lindsborg, Kansas. It is safe to say that that day will be the "forefathers' day" all over in the United States where Swedes reside.

Important historical events ought always to be commemorated, especially for the sake of the children and young persons. We must learn to know what it is to stand on historical ground.

What would we be, we, the proud and vain children of the 19th century, if others had not preceded us, and laid a solid and lasting foundation for us?

I returned from the famous battle-ground to the city, in order to continue my journey southward.

Now, don't forget the battle of Stångebro, and our memorial festivities this year!



CHAPTER XXXVIII.

AT THE LANNASKEDE SPRINGS, AND WITH THE CRIPPLED DR.
FLOREN.

Even in the prosaic America there is to be found friendship of the old-fashioned kind. By just such a tie your humble servant is intimately friendly with the reverend Doctor J. Emil Florén. Twice we have made the journey to Sweden in each others company, and if we live long enough we will do it once more, as all good things constitute a trinity.

My friend had met with bad luck since we parted on Swedish ground. He was out riding with a pony one day, and had high expectations of a pleasant trip. The little horse, made on the diminutive plan, became scared at something, took a jump and tipped over the vehicle—something easy to accomplish with these small Swedish things called “trillor,” which I would prohibit if I was King. Florén got one of his limbs crushed and broken, the result being that he had to lie on his back and stare at the ceiling for a number of weeks. But he took even this in his old, calm and patient way. To me he wrote, and said: “I never had a real affliction before, and I suppose my turn had come now.”

Of course we could not return to America before we had called on this dear brother who was bereft of all opportunities to enjoy the latter part of his stay in Sweden.

From Linköping we went direct to Säfsjö. We passed Mjölby 3 o'clock p. m. At Boxholm we saw factories, saw mills and mines. From Säfsjö we went on the narrow gauge railway to Lannaskede Spring. That piece of road is a simple, funny-looking thing, running only between Säfsjö and Hvetlanda, but nevertheless able to pay a good profit.

At Säfsjö we were met by the former Augustana Minister

Lund, who is now minister in the Swedish State Church. He kindly went with us to Lannaskede, to see our mutual friend Florén.

From the station the journey is made in a comfortable carriage for a distance of two kilometers to the springs, widely known for its nerve-strengthening qualities. Seven years ago I stayed there several weeks and was greatly benefitted by the treatment, as I have related more particularly in my former book entitled "In Sweden," to which the reader is respectfully referred.

We were very kindly received at the Spring by Secretary Toll and other guests. But to see Brother Florén was a special pleasure; and he was no less delighted in seeing his friends from Lindsborg and Rev. Lund. While conversing time sped away unnoticed, and that night we could not afford to sleep much. Florén told us how kind everybody had been to him during the long weeks of confinement to the bed, and he was very grateful to God and all his friends.

While laying there, suffering intense pain, the message came from the Lutheran college at Wittenberg, Ohio, that he was created doctor of philosophy. It was a special pleasure to me to hear that this gray-haired but still youthful-looking student had been honored in this way without having in the least aspired to the distinction now conferred on him. As Dr. Florén is president on the board of directors of the Bethany College, it is to be presumed that the college takes the doctor's honor as a tacit acknowledgment of its own value as an educational institution. Congratulations, Doctor!

Lannaskede is a particularly pleasant place for rest and recreation. From a guide or hand-book I quote the following with pleasure:

Lannaskede Spring is a place which for a long time back has enjoyed the well-founded reputation of being one of the best of its kind in Sweden. Those who have there regained their health and strength are innumerable. The elements making this spring so deservedly famous are, too, many. Chief among them is the high and beautiful location, and, also, the strong mineral water, and the clay used for bathing purposes. Of late years the owners have gone to vast expenses in order to make improvements calculated to increase the attractions of the place, already great by what nature has done.

The spring is, as we know, situated on one of the highest

points of the elevated part of Småland. Its height above the level of the sea is no less than 700 feet. To get there after leaving the said road station of Säfsjö one has to travel a little ways on the Hvetlanda & Säfsjö R. R. to Lannaskede Spring Railway Station. The spring itself is then found at a distance of two kilometers from that station, at which public conveyance by vehicle is procured at all times. The journey then is made through a pretty wood which is calculated to raise your expectations high. And none feels disappointed when emerging from the forest into a wider view of the country, in the midst of which stands the institution, surrounded by pretty villas, sheltered by green trees, on a high ridge, in a valley watered by Emån, or the Em River. It is a smiling and attractive scene.

The favorable impression of the place received thus already in approaching it is not lost but strengthened after the arrival. The pretty and carefully maintained park, with its beautiful cottages and their inviting verandas, constitutes a most attractive picture full of grace, peace and tranquility. And what, if not peace and rest, should impress the health-seekers, or those looking for a refuge from the fatiguing battles of life?

Looking closer into the institution we soon find that every provision has been made for the comfort and well-being of the guests. Within the spring park proper we discover no less than five splendid cottages designed as dwellings for first-class guests. Most of the cottages are provided with handsome verandas, two stories high. The rooms are all elegant, and well taken care of, divided in suits of two or three, with kitchen for families, while there are simple rooms for those preferring such. Most of the rooms have fire-places. The buildings for the second and third class guests, and the hospital buildings, are all located outside the park. But they are all built on high and dry ground, consisting of a long sandy ridge, 20 kilometers above the river running by. In a separate building are found the restaurant, and the halls for social gatherings. Here the best kind of board is obtained for less than two crowns (50 cents) a day. In the same building are located other conveniences, such as telephone, drugstore, massage room and Swedish movement cure.

Many Swedish-Americans are seen here every year. And wise are they. The spring is excellent for common American ailments. The nature around Lannaskede is invigorating and tends to give the patient necessary rest. The prices are uncom-

monly low. There were two belonging to our company at this spring during the summer, and both agreed that everything was highly satisfactory. Many improvements have been made since I was there.

To the friendly and accommodating Mr. Toll, Dr. Lundell and others whom I met I send cordial greetings.

The next morning we returned to Säfsjö in company with Pastor Lund, regretting that we had no time to pay a visit to his hospitable and handsome home.

From Säfsjö we went direct to Sweden's second university city, the old and venerable-looking Lund.



CHAPTER XXXIX.

EIGHTY MILES BY TEAM IN SMÅLAND AND VESTERGÖTLAND.

Now begins the most romantic part of our travels in Sweden.

In Elmhult we met the mother and five brothers and sisters of friends in Lindsborg. It was a dear duty for us to bring American greetings to the expectant group. Just think of it, how a mother loves, prays, and patiently waits. One of her children had been in America before, and no doubt longed to return. One of the daughters seemed to look upon America as the most horrible place upon the entire earth. We thank you for the flowers. Welcome after!

At 6:30 we passed Råshult, where Linnaeus was born, and saw the little obelisk stone erected to commemorate this event. The great naturalist, namely, was a Smålander, at which no other Smålander feels surprised. From Vislanda we traveled by a funny little railroad to Ljungby. The region was beautiful and adorned with many small lakes.

Not far from Ljungby extend fine shooting-grounds, where the Crown-Prince and his friends practiced their favorite sport a few days later.

Some gentlemen passed the night at the hotel in eating and drinking, and keeping other inoffensive and decent people awake. This nuisance exists on both sides of the Atlantic. If this custom is to be continued the dining-room ought to be placed on the roof or in the cellar, that is certain.

We awoke in bad humor the following morning, and left already by the 5:30 train for Åsen.

It was a funny, slow-going little train. At one of the stations I looked into the baggage-car and found, to my horror, that our "telescope" grip was left behind. I immediately started an American row, but of course, in as decent a manner as possible.

The station-master in Bolmen was an uncommonly decent

fellow. If anyone in all Småland deserves praise he does, and his colleague in Åsen. The former, namely, sent immediately for our baggage, and afterwards sent his son with it to Åsen, and yet asked no pay for all this extra trouble. I still feel thankful.

At Bolmen we saw the fine, large lake with the same name. We saw in the woods near the depot two does, which at the distance from the train were just like our deers.

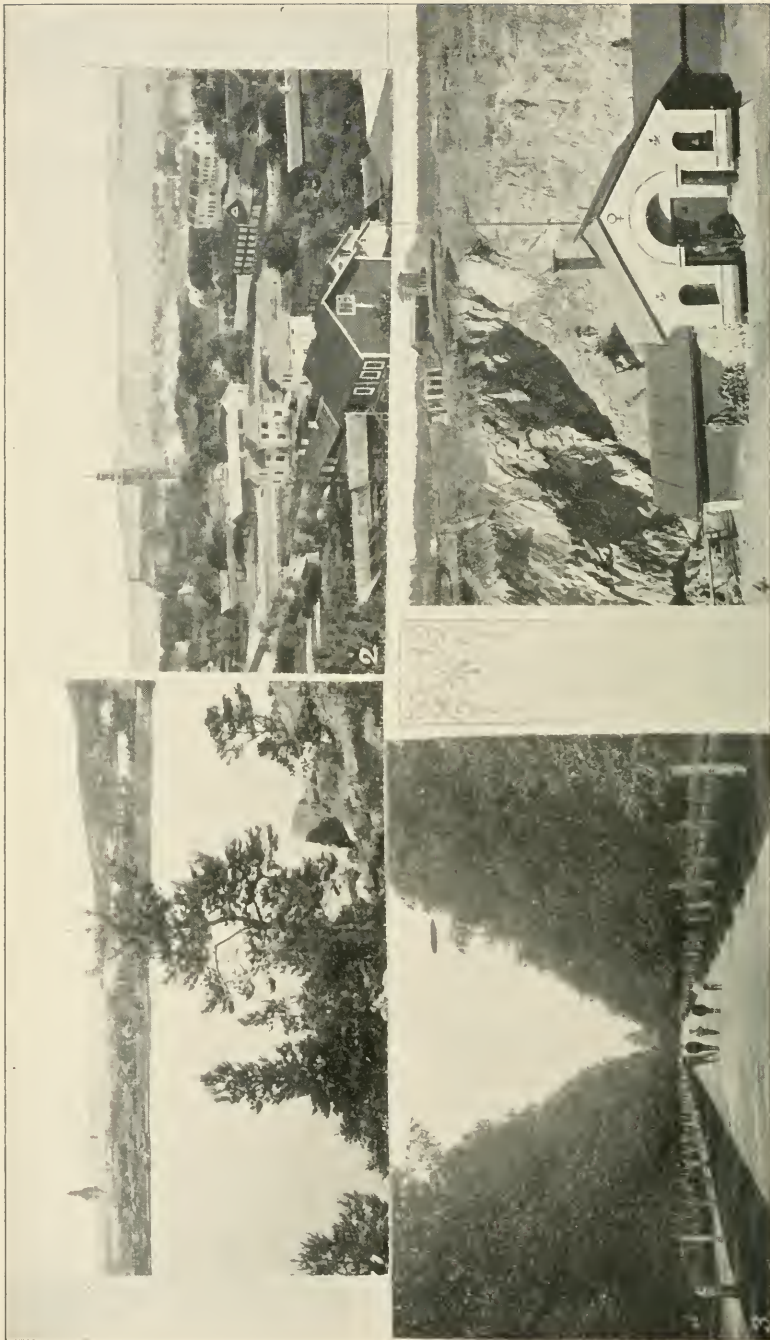
The people in this part of Småland appeared to me very conservative, and exceedingly slow in their movements. I thought to myself that I had never seen the like, that I confess freely.

There came a dear, little elderly woman on the train at one of the small stations. She had walked quite ten English miles on foot, to take the train about 6 o'clock. From the station where she were to alight she would still have seven miles to walk to the place where she intended to make a call. She was to return in the afternoon. It amounted to a walk of altogether 34 miles in a day, besides the railway journey to and fro. What do our charming ladies in America say to such a journey on foot?

She looked to be about 45 years of age, and had never before traveled on a railway train. When the engine started on a terrific rush of about ten or twelve English miles an hour, she became quite frightened, and naïvely wondered if it was safe to remain in the car. Her childish terror appeared to me, who was aggravated that it went so dreadfully slow,—so thorough comical that it put me in good temper again.

In Bolmen I met a pleasant, communicative gentleman, whose opinion of our dear Smålanders in these parts was much the same as I, myself, had pronounced before. It is always gratifying to be confirmed in one's own opinion.

Ere I forget it, I will sincerely and in as emphatic a manner as possible express my delight at the postal savings-banks in Sweden, which are backed by the government as a guarantee that the depositor shall not be defrauded. In that Sweden is ahead of us in America. Oh, how wretchedly bad is not the condition of our savings-banks in this country! Thousands of working-men and wage-earners confidently deposit their savings during many years in one of these banks, and—one fine day they receive—nothing. Every savings bank ought to be made as good and safe as the government of Uncle Sam himself. That it is possible for a savings-bank to defraud, constitutes in itself a public danger, and an element of dissolution amongst us.



1 AND 2. FALUN, THE CAPITAL OF THE PROVINCE OF DALECARLIA. 3. THE AVENUE. 4. THE COPPER MINE AT FALUN.



VIEWS OF THE LANNASKEDE SPRINGS. PORTRAITS OF DOCTOR O. SUNDELL AND PURSER S. A. TOLL.

This is Åsen. From this place we were to proceed in some manner to South Unnaryd, ten miles distant, in the beautiful region of which lay my mother's home. We had been told that there would be no difficulty in obtaining post-horses.

Yea, now we were in a fix in good earnest. No country inn, no post-horses, nothing but the amiable family of the station-master. There was a grocer who usually provided meals and post-horses, we were told, but to-day they did not want to be bothered with meals, and as his buggy was new-painted and it had rained, he would not allow it to be used to-day. His store appeared to me to be somewhat related to what we in Kansas term a "joint." From a person who lived a short distance from him, I afterwards learned that the obliging man sold brandy "hugger-mugger," and from those who get rich by such means nothing better can be expected. I pity my poor Smålanders at Åsen who must trade in this by-corner of a store.

Yes, here now we were without our baggage, without anything to eat, and without post-horses and buggy. But the station-master and his family were very kind to us, so that we, after a couple of hours, got a nice coffee-lunch. About eleven o'clock our baggage arrived on a railroad velociped, and at the same time we had, through a third attempt, obtained a team at a farm, but at the very same time we unexpectedly had the luck of having the offer of a small steam-launch making an extra trip for our sake up to Unnaryd for the small payment of three kronor (about 82 cents).

While we waited, from 7:12 to 11:30, I had time to chat with the pleasant station-master, who was also post-master, and by chance I met an old couple who had heard my father preach in Unnaryd more than 40 years ago, and who were acquainted with my friend, Professor Krantz, and his parents.

Now we are on board the little steamer, which bears the pretentious name of "Freja." At three minutes before twelve our trip began on the beautiful Lake Unnen.

Now we were richly rewarded for all our misadventures in the forenoon. It was a pretty lake, and the nearer we approached Unnaryd the more charming seemed the country to be. If we had that lake in Kansas, it would be worth a million dollars. The fault with us, who are a "cold-water state," is that we have not water enough. By arranging artificial irrigation we might certainly acquire much which nature has forgotten to bestow upon

us, but it will tarry long yet, for even we are afraid of anything new, however excellent and useful it might be.

O, how picturesque that little Unnaryd lies at the foot of the long-sloping height, close to the shore of the lake. I am indeed surprised that there is not any crowded tourist hotel here, for where can we find a more beautiful neighborhood, where tired people might rest and gain renewed strength?

We soon found my dear maternal aunt, who had not received my letter, and who was therefore mightily surprised to receive visitors from America. I was heartily delighted to see the old dame. I felt as if I once more had seen my own mother, she who had been called away to the better land more than a quarter of a century ago, and who can then be surprised if at the same time my heart felt touched and beat quicker than usual?

After that I went to call upon my father's good, old friend, poor, blind August Andréén, now I expect between 60 and 70 years old, the son of Dean Andréén. He was alone at home in his cozy domicile. When he found who it was, he received me so cordially and kindly, that I shall never forget it. No wonder that my father was so affectionately attached to such a friend.

I got to know much from Mr. Andréén, which relates to myself privately, but is of no interest to the general reader. Then we had to part. We stood close to each other. "Pardon me," he said, and then he felt with his hands—how I looked. "Poor shaving-soap," said my fatherly friend, when he lightly touched my chin. (I had had some misadventure in the forenoon, and was therefore unshaved.) "Let me give you a bit of Swedish shaving-soap." Quite easily he went to a closet and produced the finest, whitest piece of shaving-soap imaginable.

We talked still more about song and music, and the landscape around. O, how true is it not to this day, that those who have no eyes often see more than those who have eyes wherewith to see.

We met again after a while at my aunt's home. O, how I regret that for the sake of Åsen those moments at Unnaryd were so brief! But the friends we there met remain endeared to our hearts forever. Farewell! Au revoir!

Well, now, of course, we were to view the dear, old fane, where my mother, during her girlhood, had frequented divine service, and in which my father during five years, with great blessings, had preached the gospel. Now we are already outside

the church and send the driver, a lad, to the parsonage to obtain the key. He soon came back, and said, discouraged: "The vicar said that the gentleman himself must come for the key." This aggravated me much, I confess it freely. Such haughtiness does not become a clergyman, and last of all towards strangers, and that obliging, complaisant vicar was welcome to stick to his key on my account. My wife and myself looked as well as we could through the windows at the beautiful altar-piece and the general interior of my father's and mother's church, and after that we continued our journey without any further troubling his reverence in the parsonage.

I might certainly have obtained the key, if I had gone myself, and properly accounted for myself, I have no doubt, but in the hospitable, polite and perfect Sweden the vicar's prelate-like action seems to me so uncalled for, so contrary to all else we had experienced, both at Unnaryd and, as for that, all over Sweden, that even now I cannot think of it quite calmly.

We had an excellent team of post-horses, and the journey along the beautiful road was very pleasant. We had soon seen the churches at Färgaryd and Längaryd, and shortly afterwards we had reached Nyby, from where we immediately continued to Bodoryd where we stopped to rest a while, get supper, and change post-horses.

With fresh horses we continued our journey to Smålandsstenar. There we were met by a team from relatives in Vestergötland. We continued our journey past Willstad and Våsthult during the course of the night. We stopped a short while at Ryd to convey greetings from America. At 3:30 a. m. we arrived betimes to our dear relatives in Entashult.

It was quite an adventurous and romantic trip. The last part of the road was so exceedingly bad that the driver had to walk beside the narrow gauged vehicle to hold it up. My wife was hardier than myself. With only half an hour's rest at Bodoryd, she had been seated in the vehicle from 4:15 in the afternoon till 3:30 the following morning without complaining. We had traveled $7\frac{1}{2}$ Swedish miles, or approximately 50 English miles.

It was now good to be able to rest a few hours with our dear friends and relatives in Emstahult.

Next morning I wanted to know everything from my cousin and her husband, which latter had lived five years in America.

I was now in the home of an intelligent farmer in Västergötland, and had soon seen their farm-yard, orchard, fields and meadows, everything with the usual American speed and hurry.

That the husband of my cousin was an excellent farmer was soon evident, and that he has a good helper in the housekeeping was easy to understand. From what I learned of him and others that I met with last summer in Sweden, the following informations have been summarized:

The farmers in Sweden, in most instances, must work, calculate and save more carefully than our Swedish farmers in America can comprehend. The latter are much better off than they really know. In certain parts of Sweden things are more favorable, in certain places of America conditions are worse, we admit, but as a rule it is generally thus.

I am myself a descendant from farmers and soldiers, both on my father's and my mother's side, and I still maintain that an intelligent farmer, free from debts, is, or at any rate ought to be, the most independent and happiest man conceivable.

The government of the country ought to do all what is in its power to encourage, protect and make farming as profitable as possible. This is, at least in vast tracts of America, the mainstay and principal source of existence. When the farmers are prosperous, everyone else also succeeds, and vice versa.

In Sweden the people agitate for a rational mode of farming, over which everyone certainly ought to rejoice.

The long winters at home are awfully expensive for the Swedish farmers and stock raisers. The fodder question becomes one of the most important. Even in the condemned western part of Kansas the Swedish farmer can succeed better, if only he works rationally—than in many parts of Sweden. I met, for instance, on the train one day last week, a Swedish huswife from Wallace county, in our state. They possess at her home about 30 cows. These exist mainly on the perennial buffalo grass on the prairies. The Swedish farmer had bought his own separator, makes butter every week-day, sends it twice a week to Denver, and makes yearly by each cow between \$25 and \$30 alone on the butter, and gets he calves and the butter-milk besides.

After I had learned from my relative, among other things, that she sells the sucking pigs when three or four weeks old with greater profit, and that the Swedish farmer, on account of the fodder, must carefully calculate how many horses and cows he

can feed, etc., I perceive better than before that the Swedish farmer also in America will gradually be more attracted by the South, both for the sake of the climate and that of the fodder.

Now then, Kansas is already much better than Minnesota, Nebraska and Illinois. We have short winters, the fodder is cheap in price, and we trade directly with England, and possess good ports in the South, and the alfalfa, that, wonderful fodder plant, thrives exceedingly well in our southern climate.

Our beefs, our pork, our butter, our eggs and chickens are already extensively known, but, although as a Kansas man, I am proud of our state, I must still admit that Southern Texas with its mild climate, tempered by the sea-breezes, its exemption from winter cold, its capacity of producing almost everything which can be raised in the North, and cotton besides, its fertile soil, so unlike the frequently poor soil elsewhere in the South, the cheapness of land, etc., strikes me forcibly as the future country of farming. One of our most experienced farmers in Kansas said recently, confirmatorily: "If I were to begin again, it would be in Texas."

I am consequently delighted that Swedes by the thousand have already settled there with the promising El Campo as principal location. May they succeed!

Ugh, those cold winters! I suppose I am spoiled by the mild climate of Kansas, but who can keep from wondering at times how the folks in Minnesota, Dakota and Nebraska manage during their long, cold and expensive winters. They must be remarkably less chilly than we are, else I can verily not understand it at all.

One thing I know: It is both wise and cheap not to have cold winters.

Your pardon, I am, however, still in Vestergötland just now. After a while came other friends to make a call, among whom was a dear, old school-teacher, Mr. Peterson, now on the retired pension list. The invitations to visit in the neighborhood we must deplore that we could not accept of.

With the school-teacher, Peterson, it was particularly pleasant to converse. He seemed to know all things relative to Sweden, and I beg leave to reproduce from his pen the following description of a thing which surely will interest all my readers, namely, the history of the Swedish common-school culture.

"During all the time, when the darkness of paganism prevailed in our land, we find no evidences of any genuine instruction for the enlightenment of the soul. Then only brutal physical strength was valued. This time in our land can therefore with respect to the culture of the soul be likened unto a dark night.

With the advent of Christianity into our land we find a few dim traces of the commencement of a secular instruction for the coming generation. Then it was that the monks and nuns in the cloisters tried to communicate the learning they possessed to a few boys and girls. However, it was then only a few of the so-called noblemen's sons and daughters who enjoyed any instruction, but, in a spiritual sense, in an adverse tendency of the soul, which depended upon the fact that monks and nuns as teachers had an altogether too vague conception of the right and true light. The only thing which was taught the people was several formal prayers such as "Pater Noster," "Ave Maria," and the "Angels' Greeting," and how to make the sign of the cross on breast and forehead. Literary knowledge was out of the question. The Bible was, during the Catholic times, a sealed book to most of the people, and was, moreover, not accessible in the language of the land. The Catholic times may thus be likened to a darksome night, lit up by fitful beams of moonlight.

With the reformation began a new epoch in Christianity also in our country, and with that also in the history of the parochial common schools. For the foundation of Christian public instruction, the great scholar Luther, himself, designed the right plan, and thereby originated the present public instruction—and he was unquestionably the right man to do so. Sprung from the people, he knew the wants of the people, and understood how to think and speak in the manner of the people. This one was a man equipped by God, for in his nature he combined all the elements which during the last century of the middle ages sought to bring about a reform of the degenerated religion. Already before the beginning of the Reformation proper in 1517, Luther had issued several catechical writings. Later on he issued introductory works, and in 1529 he allowed his Greater and Smaller Catechism to be published. These two catechisms placed the Reformation into the hands of priests, teachers, and heads of families, and in this manner gave them, and through them, the youths knowledge in the fundamental truths of salvation. The reading of the Bible was at this time also recognized as a principal part of Christian

instruction. Before everything else, says Dr. Luther, in higher and lower schools as well, the principal and most common lesson should be in the Holy Scriptures.

In the school in which the Holy Scriptures does not rule I would most assuredly not advise anyone to place his children. Indeed, the word of God is like the sun whose light is reflected by all other bodies so that they also may shine.

Luther and the other co-reformers urged the erection of schools for the use of common citizens; still, the first care in this respect must be to educate able men for the state and church. The evangelical spirit, however, by degrees brought forth school measures to meet the needs of the common people.

During the first decade of the reformation a point and a goal had been reached in its native land, Germany, which could not be attained in our land for a long time. The reason for this is easily found. The motive power of the Reformation was far different here, as was also its nearest goal. Church improvement in our land began as an outward political operation, which was not properly brought forth by an inner spiritual necessity, but was first prescribed by the force of outward conditions and the state craft of the government.

The man who stands out most prominently as a reformer, is the ruler of the country, King Gustavus I. He urges the work in the first place through love for his country's liberty and independence, probably in the second place, through the demands of piety in his own heart.

In Germany, on the other hand, the Reformation proceeds from the deep rank of the people, and in general first takes root with the people before the princes take it under their protection. With us it goes almost exclusively from above downwards and the king has many a hard bout with the people before they will give up the masses and monks which they wish to support and fatten.

A longer time was therefore necessary here before the ideas and principles of the Reformation could become clear to the masses. Fortunately those men who stood on the side of the king, and who were directly entrusted with the execution of his behests, conceived the Reformation more as something inward than as something outward, so that a change was occasioned, though slowly, in the inner foundation of the people's consciousness.

But we know from history how continual warfare occupied both the time and care of the people and the government, so that soul culture was neglected, manners often became coarse, and in some parts of the land even barbaric.

It is properly the so-called great men in the state and church alike whom we have to thank for the first measures for the advancement of public instruction, through institutions similar to our present public schools.

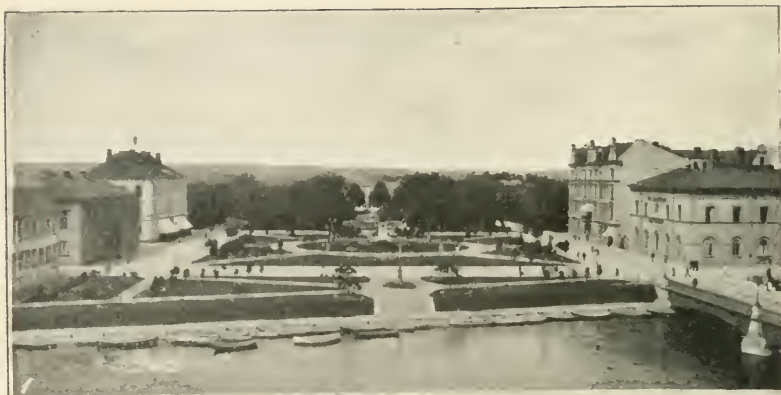
Charles IX., Gustavus Vasa's youngest son, who so ably continued the work his father began, instituted the first real public schools in the country, in his duchy of Vermland. In an account of Vermland by Fernow it is asserted "that in those places where these schools were found, the education of children already in 1637 had attained such progress that there could hardly be found a single peasant child who could not read and write." A century and a half later the same testimony was given concerning the continued activity of these schools.

The strife between the different religious tendencies of the two Vasa sons produced in one (Charles) a decision and action to found public schools.

John III.'s efforts to regain the Catholic mass, which soon gave renewed excitation to the Catholic doctrine, not yet forgotten by the people, found an unalterable opposition in Duke Charles' staunch affection for the evangelical doctrine. The duke must have realized that the best way of furthering the progress of evangelical light among the people was to teach them to read the word of God. Therefore he and his constituent clergy and civil officers established public schools.

In the seventeenth century not a few public schools were established through the efforts of zealous clergymen and noblemen in most of the provinces of Sweden. Eight years after the death of Charles IX. Johan Rudbeckius entered upon the duties of the bishopric of Vesterås. Himself one among the most learned men of his time, intelligent and active, he labored with restless zeal, both for higher education and for common public instruction.

That our great King Gustavus Adolphus was a zealous supporter of public instruction we know. Thus, for instance, he ordered especially for cities "that those children who at 16 years of age could not read and write should lose one-third of their inheritance." But the severely felt wars were a great hindrance.



NORRKÖPING; 1. CARL JOHAN'S SQUARE. 2. HOLMEN'S FACTORY AND THE OLD MARKET. 3. THE COTTON MILL OF GRYT.

However, at least eighteen public schools were erected in the bishopric of Vesterås. In Södermanland Admiral Gyllenhjelm established public schools in 1629 on his estates. Earl Magnus Gabriel De La Gardie founded five public schools, and allowed grain, corn and means to be contributed from his country-seats for their future support. Four of these schools were built in Vestergötland. In Småland Earl Brahe founded two public schools. Gyllenstjerna, governor of the province, in 1651, founded a school in Vrikstad. The king's councillor, Johan Skytte in 1637 founded a school in the parish of Alem, Kalmar province. During his travels in the interests of public schools, Count Rudensköld visited this region in 1854 and then received from the judge of the district the testimony, concerning the efficiency of the school for 200 years, "that the people in the parish of Alem were distinguished above the neighboring parishes both in intellectual and other respects." The Rural Dean Dryselius in Jönköping, Bishop Spegel in Linköping, and many others should be gratefully remembered as zealous promoters of public instruction. These older schools from the seventh century have a great and important significance. They were the beacons of light from which the art of book reading gradually radiated among the Swedish people, and had through years of activity advanced the education of children to such a point that it did not remain unnoticed by the legislature.

With reference to these Bishop Spegel considered it proper to propose to King Charles XI. that in the canon law of 1686 it should be enacted that a universal reading of books among the common people should be brought into use.

What fruit the century of Reformation brought with it by way of knowledge, and in the foundation of a true religious sentiment among the people, we have now in part presented.

Superstition was certainly not conquered, nor ignorance either, but religion prevailed in state and church. Legislation, public and private life began to bear the impress of the influence of Christianity. We should not forget in the history of public instruction one of the teachers of the Swedish church standing in an unnoticed position, Daniel Anander, sponsor of the movement which introduced pietism. In 1683 he published a pamphlet in which he urged reform in the then prevailing poor manner of preaching, but he also advocates the necessity of schools in every congregation, and advises that it is urgent to erect school houses

so that children of both sexes may be instructed, that the salaries of the teachers should not depend on the good-will of the parents, but should be determined by law.

All instruction in the truths of Christianity must be founded upon the catechetical as a basis. To try to instruct the totally ignorant through catechetical sermons, as then often happened, was just as unreasonable as to learn reading and grammar through lectures from the cathedra. As a support for his proposition Anander cites Germany as an example, where almost in every village able instructors were found. 'Shall we, then, be backward,' says he; 'or are those few schools we have sufficient, where hardly every hundredth boy has access to instruction, and where the female sex is almost entirely excluded?' Nor were any very extensive measures necessary. As a teacher an able parish clerk could be used who should be under the supervision of the pastor, and the bishops and deans at their visitations should examine how the duties were performed. Anander says further: 'God-fathers who now generally become breakers of their promises, could, through zeal in furthering the attendance of their children at school, somewhat ease their consciences.'

Even if this urging of Anander for public schools in every congregation was nothing but a voice crying out in the wilderness, it, nevertheless, in connection with other demands, evinces that a more general need of institutions for the elevation of popular culture had appeared, and that the people were on the right way to the realization thereof.

The reading of books by all Swedish members of the Swedish church, which was prescribed in the canon law of 1686, and according to the same should be attended to by the curate, or the parish clerk, was not made obligatory until 1723.

Despite the many more or less difficult obstacles which in this world always place themselves in the way of a good movement, the friends of public instruction labored faithfully for the general establishment and development of schools. Their number increased steadily and many stationary schools were erected during the eighteenth century by landowners and clergymen, not only by the opulent, but also by such whose incomes were not very large. An instance in evidence will show this. Any one who travels in Skåne, between Ystad and Simrishamn, will observe in the village of Tunarp a brick house. At the entrance he will read the following: "To the glory of God's name and the improvement of the

youths in the congregation of Tunarp, this school house was built at his own expense by Pastor Nils Nyman, 1728."

Examples of rich farmers in Skåne who at their own expense have erected school houses could also be presented. In certain parts of the country there were accordingly at the middle of the 18th century not a few stationary parish schools. First in this respect are the bishoprics of Upsala and Vesterås, and following these the bishopric of Lund; but in the bishopric of Gothenburg there were but nine fixed school-institutions during this time.

The first in our land who awakened interest in the question of seminaries in order to get better pedagogical qualifications among teachers seems to have been Güllik, Dean of Qvidinge in Skåne. He proposed at the Synod in Lund, 1764, that such a seminary should be established at Lund, but this brought about no result until 74 years afterwards. In Lund, however, the first Swedish seminary was established, even before the issue of the public school-ordinance.

The friends and promoters of public instruction scattered, as we before have noticed, all over the country, worked for the noble aim, each and every one in his own region, and with the means at his command, now began gradually to know each other. A common goal drew them together. Union is strength. Thus two societies were formed during the last half of the past century which labored for the advancement of public instruction in the nation.

The first of these was, The Swedish Society *Pro Fide et Christianismo*, founded in Stockholm, 1771. It issued among other publications the so-called child-book of the crown-prince, first edition printed in 1780, which rapidly won universal approval, and was spread over the whole country in several editions. This society founded three catechetical schools in the capital, where according to the original decision older persons of both sexes, who during their youth had had no instruction, were given opportunity to learn to read in book, and in the catechism. These catechetical schools were increased in 1817 to seven. Dr. Schubert, of Germany, at one time visited these schools, and found in them pupils even forty years old. The instruction was later on extended so that even children, apprentices, and servants were admitted. The society used annually to distribute 22 riks daler (\$6) to such teachers in rural districts who were not very well salaried.

The Society for General Knowledge was instituted in 1790. The first volume of its publications was issued in 1794. Besides the warmth and zeal it expressed for the advancement of universal public instruction, it is remarkable in that it contains an outline of rules for parochial schools. With respect to the subjects to be studied, it proposes that the children should be taught to read both Latin and Swedish type and in writing, practice both of these styles, in numbers they should, besides the four simple operations of arithmetic, learn to settle household accounts. Equally important, it states further, it is to instruct in the history of the country, and in geography, as well as in husbandry. Furthermore, it proposes that at least half a Swedish acre should be set apart at the residence of the teacher for plantation (1 Swedish tunnland or acre=1 acre 1 rod).

The above named Society *Pro Fide et Christianismo* also issued a proposal for the organization of the parochial schools, embracing all the chief concerns pertaining to public instruction. 1st. Regarding the concerns of the schools it is stated in the first paragraph, "In every congregation, at least in every pastorate, the pastor and parishioners concerned should establish ambulatory schools, which could be moved from homestead to homestead, in rotation, according to local conditions, in every parish." They did not venture then to demand a stationary school in every congregation. 2nd. Regarding the subjects for instruction the proposition states: "Clear reading is absolutely necessary to the reception of all further knowledge; a knowledge of Christianity, as the most important of all, should be so studied that it becomes not only an act of memory, but also so that it appeals to both reason and heart. Writing and arithmetic should be practiced as indispensable to every man.

It was considered equally important to get a conception of our country's history, geography and products of the soil. Instruction in hygiene was also considered important, as also instruction and practice in church song. Once a year the pastor should conduct an examination in the presence of the principal and the parents, and then distribute prizes of books or copies to meritorious children." 3rd. Concerning the choosing of a school-master, the pastor should make a proposition, which he should present to the elders of the congregation, who together with him choose the one they consider best qualified. Further the proposition contains decisions concerning the salary of the

teacher, and the manner of its payment. Moreover, the teacher should have a residence, preferably in the center of the parish, and a Swedish acre of land for the planting and cultivation of vegetables. Thus already fifty years in advance, the basis for the school-ordinance of 1842 was laid. About the same time the proposition to establish a teachers' seminary at Lund was repeated. This proposition was presented by Dean Schlyter to the chapter of Lund. To such a comprehensive insight into the importance of public instruction our fathers had already attained during the past century. When we compare the quoted propositions with the school ordinance of 1842, we find that in those propositions all the principal features have been recognized and very freely executed centuries before it became a law.

Loyal to truth, we should not pass by some of the causes which during that time formed obstacles in the way for a universal public instruction, resting on a Christian basis. That there was war and discontent has before been stated. The spirit of the time which was formed during the so-called era of liberty, and not least during the reign of Gustavus III., was in no wise good. It was neology which swayed the minds of the majority, not only among the secular classes, but among the greater part of the bishops and superior clergy. Many preachers who stood closer to the people, especially the younger element, did not wish to fall into the danger of being considered prejudiced, for such was any one regarded who did not reject the time-sanctioned doctrines and accept the new tenets. Of course, the sermons were seldom positively heterodox, but the profound Christian truths were passed by—and so they sank to become mere edifying meditations on nature, or soulless discourses upon the "Supreme Being" and moral truths. Several collections of sermons, pastoral circulars, chapter-edicts and Royal ordinances from that period evince this.

Nevertheless there were not wanting men also who carried the standard of the cross on high, and testified of the righteousness of faith. But, as long as the neologistic tendency prevailed the individual teachers could break its power only in very few places. It is evident that moral decay must follow in the footsteps of the free-thinker. It was also great in the circles where the modern view prevailed, and superstition thrived more than ever before, protected by the king and court. But as has already been stated, there were not a few among the preachers and laymen who real-

ized the danger, and united, were zealous for a true public enlightenment, and the establishment of schools upon a Christian foundation, and who labored to check the contagious French atheism, and tried to promote true faith and piety. As we know, the society *Pro Fide et Christianismo*, founded at this time, continued to scatter good and edifying literature among the Swedish people. We teachers have in this society one of our best allies from the very commencement.

With the 19th century the Swedish popular instruction received new and powerful impetus. To have efficient teachers had always been considered of the greatest moment. In 1820 one Count De la Gardie went to England to gather information regarding the system of mutual instruction. On his return he established in Stockholm, 1822, the Society for Promoting Mutual Instruction. The friends of public instruction in all the provinces joined as members, and paid yearly fees. Thus the separate forces were brought closer into union. Apparatus for instruction were procured and spread over the country. A pedagogic seminary was established in Stockholm, 1830, for the training of public school-teachers. It was not alone the promoting of a method that the society labored for, but to create a general zeal for the advancement of public instruction. The principal of the above named school undertook a journey in 1839 to foreign countries in order to study plans and methods in some good educational institutions.

Now the combined efforts began to bear fruit, so that King Charles XIV. (Bernadotte), at the diet of 1840 was warranted in presenting to the four congressional estates a proposition regarding certain general outlines of necessary ordinances in behalf of the advancement of popular education.

The result of the lengthy debates of the estates was, after many "pros and cons," especially between the estates and the select commission, who prepared the matter, the presenting of this proposition: "that his Royal Majesty should be pleased to allow in conformance therewith the issuance of a general law concerning public instruction in all the parishes of the realm."

Thus, on the 18th of June, 1842, the general school-ordinance of Sweden was published, and a new era in the history of public instruction was begun.

It had required two centuries and a half of agitation before the common end was attained, "that in every parish should be

established at least one stationary public school, although two or three parishes could for the present employ one teacher."

Hardly any law had ever been better prepared for than this one. There existed already then about 1,000 schools in different parts of the country, although many large districts had none. Then, for instance, in the great district of Kind, which comprised 35 parishes, not one real public school existed. But there were already in the country two institutions for the training of tutors, viz.: the college at Stockholm, and the seminary at Lund. These could, however, not provide all parishes with graduated teachers. Therefore seminaries were established in our twelve diocesan cities, which by degrees graduated teachers. But in a great many of the parishes the securing of school-teachers was by no means hastened.

The school law had prescribed that it should go into effect at the latest five years from the issuance of the ordinance, thus in 1847, but in some school-districts it was delayed for more than ten years before the first examined teacher was chosen. In these parishes the old custom meanwhile was followed; the children learned to read either at the spinning wheel of their mother, or from some old, and very often austere dame. But there were also many parents who were so indifferent and neglectful that their children at the age of from 12 to 14 years hardly knew the letters of the alphabet. Usually these children, so long neglected, were compelled (in order to undergo a preparation for confirmation, which often lasted for many years, before matriculation for the purpose at the church), first occasionally to undergo a course of common school-instruction, lasting several weeks, or even months. But often these were unsuccessful in their preparation for confirmation, and as a result many youths had become from 17 to 20 years old before they began "to read for the parson," as the saying was in common parlance. When we consider such painful facts, it becomes evident that "the tardy nation full of fervor" well needed a general school-law which says: You must. It must not be that while the children of certain people and regions, are reared to become intelligent and able men in church and state, others are left to rudeness and ignorance. And by this law, also, the state evidenced its desire to take care that the public school receives its necessary support."

We parted with deep regret from our friends in Emstahult. Along a road with innumerable, intercepting five-barred gates

we drove towards the pretty Svenljunga. My relative, who had been in America, provided us with an excellent conveyance. We talked about Sweden and America during our drive, and continued our comparisons. One thing is certain, that when we in America become as saving and careful of everything as they, as a rule, generally are in Europe, then our country will grow opulent without comparison.

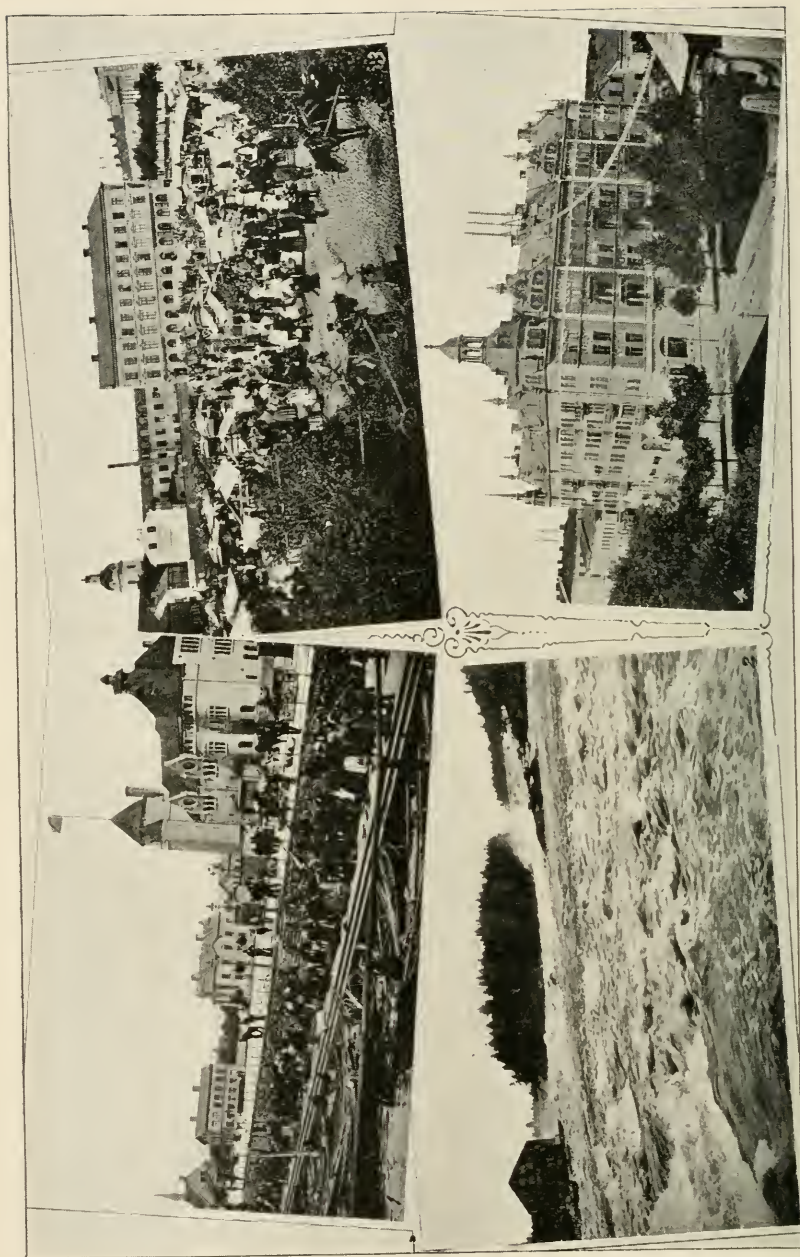
In connection with this I may be permitted to communicate the following information about the suffrage in Sweden, a thing which is often discussed in America:

The right to vote, or to participate in the sessions, and decisions of the parochial board, is accorded to every member of the community, man or woman, who is a Swedish subject, of good repute, and taxable to the community, and having paid the assessments due. In cases which concerns assessed land only the possessor thereof has a right to vote.

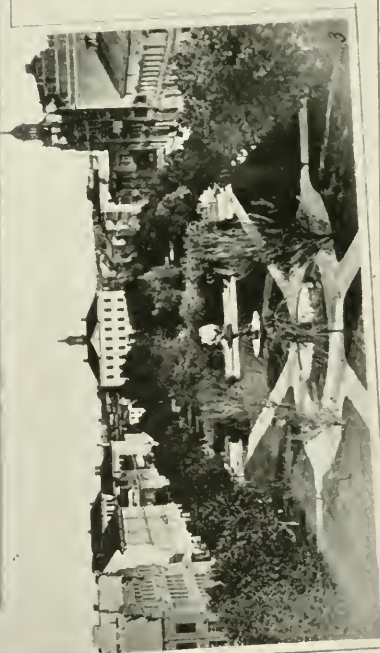
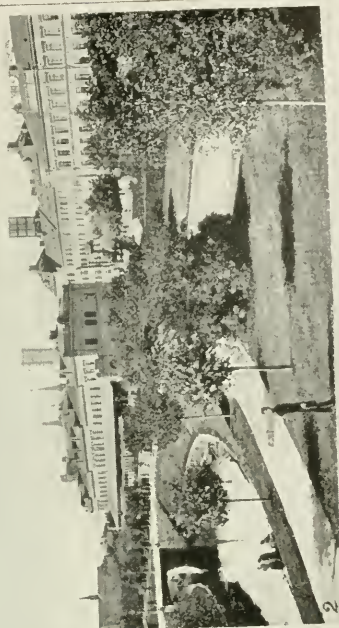
At the election of jurors lateral and trustees at land surveying transactions, the votes are cast "per capita." In other cases the votes go by scale of taxation.

The right to vote at church council (equal to the law-decrees and authoritative edicts of the church-congregation) belongs in rural districts to each one who possesses the right to vote at the parochial board, and in towns to anyone who has the right to vote at the common council. From this, however, are excluded those of foreign religious persuasions, and those who have notified that they intend to secede from the state church. The basis for voting is the same as in common-council.

The right to vote at the election of pastors every man or woman possesses who has the right to vote at church-councils. With regard to the computation of votes it is, however, decreed, that in cases of agricultural real estate, no one is allowed to cast in his own behalf more than one-fifth of the aggregated votes of the congregation, and with respect to other taxable objects not for more than one-fifth of the number of votes which, according to usual computation, ought to belong to him, and not for more than one-fifth of the entire number of votes of the congregation. The right to vote at common-council (similar to the board of city common-council) is computed according to the scale of taxation, with the restriction, that no one is allowed to vote for more than one-fifth of the entire number of votes of the whole town, and in each case no one possesses on his own account more



VIEWS OF GEFLE AND THE ELFKÄRLEBY FALLS IN THE DALE RIVER.



VIEWS OF GEFFLE.

than 100 votes. The right of political votes, that is, the right to participate in the election of members of the second congressional chamber or diet, belongs to any man, in the community in which he resides, who has the right to vote in the common-council, or either owns, or with chartered rights of habitation, dwells on real estate in the country or in town, taxed to at least 1,000 kronor, or who farms on rental for at least five years agricultural estate, taxed at least to 5,000 kronor, or pays to the state the income tax on at least 800 kronor a year. This right of political vote, which is confined only to men, is consequently exercised by a minority of the population of the country. Thus in 1893 it was restricted to 6.2 per cent of the population, and 23 per cent of the men who were of age. At the election of members of congress every voter only possesses one vote."

The ecclesiastical department verifies the above in the following official communication:

Stockholm, Oct. 28, 1897.

To Dr. Carl Swensson:

In reply to your letter of inquiry of the 4th instant, I have the honor to inform you that in Sweden women have not the right to vote at the election of members for congress, but on the contrary, if she is single, she has the right to vote, both at the election of pastors and at parochial and church-councils, that is, at the common concerns of the community. The basis for the exercise of the right to vote is equal for man or woman, that is, exercised in similar manner, and premises similar conditions.

With profound respect,

F. Holmquist,

Ecclesiastical Under-Secretary.

The women of Sweden consequently possess the right to vote on the same basis of property as the men at common-councils and in church-matters. The right of political votes they, however, lack. If the Augustana Synod permitted women to cast their votes in the congregation, women in Kansas would then possess about the same privilege as in Sweden, with the addition, that no basis of property is prescribed with us.

CHAPTER XL.

SVENLJUNGA, BORÅS AND HERRLJUNGA.

One who has traveled much and extensively grows somewhat inured at last, and becomes inclined to believe in his own infallibility as a tourist.

I had scanned the time-table closely, and knew for certain that the train for Boras left Svenljunga 11:50 a. m. Well, we are at the depot 11:40—just ten minutes too late, because your humble servant had read a 3 as a 5.

It was very provoking, but I had none but myself to blame, and who does not know that it is easier to blame others than one self, always so dear. The next train left next day.

But an American, and a Kansas man at that, does not lose his courage for a trifle. After a while we had, at the request of my host, drank what in this country is called eleven o'clock coffee, and a little later we sped away with horses towards the city of Boras, a distance of some 25 English miles.

The region we traveled through was a beautiful one, especially as we neared the object of the trip. We passed in rapid succession windmills, hamlets, villages, churches and cottages, crossing the railroad several times, until we finally saw ourselves enwrapped in a thunderstorm. The experience was interesting enough, and occupied our thoughts a good deal after it was over. People think sometimes that there are no thunderstorms in Sweden worth speaking of. That is a mistake. Both the lightnings and the claps were genuine and fully up to the American mark, while the rain reminded us vividly of Nebraska. When it poured down the hardest and the thunder came with the greatest force, my little driver, calmly remarked that it was not advisable to ride very fast in such weather. But he whipped up the horses at the same time, making them speed away like a train

over the road, showing by this piece of grim humor that he was a true child of his province, Westgothia.

It had been fair day in Borås, which we soon learned by meeting large crowds of returning visitors, some riding, others walking. It was a particularly pretty sight. Never anywhere in Sweden have I seen such a stately, well-dressed and handsome-looking rural people as on this Borås road. In spite of the fact that they all came from a city fair, I could not notice more than one among the whole multitude who had partaken too much of the social glass. He wanted to make a race in the rain with the other vehicles, but his wife and boy frustrated his foolish attempt.

Oh, that people cannot learn to see the curse of intoxicating drinks to their souls and bodies!

My young Swedish-Americans would laugh heartily if they could see the many ancient and comical-looking vehicles in use on this road. A road wagon in Sweden, though not "a beauty and a joy forever," seems nevertheless to last for generations, for some now in sight appeared as old as any great grandfather. The small and often enough clumsy wheels and the narrow gauge made me wonder all the time why the carts and wagons did not tip over in the many curves along the way. But the roads are, generally speaking, in such a good condition, hard and wide and even, that this fear of an American is unnecessary.

Borås has a remarkably fine location. I came there with the preconceived idea that both the city and its surroundings were of a more than commonly prosaic appearance. But that I found to be a grievous error. The whole vicinity is beautiful and attractive, and the city is well built, wide awake and progressive.

Having, at the hotel, received refreshment for my physical part, which was welcome, indeed, after a ride of this kind twenty-five miles long, we went out to take a good look at this Westgothian city, often mentioned in the history of the country.

The Westgothians are born business men. They are clever, clear-headed and calculating. They very seldom make a mistake as to either the end they seek or the means they employ. Borås grows and develops with wonderful speed and becomes rich in the same proportion. The buildings are large and stately looking, the parks and promenades fine and everything presenting an up-to-date appearance that makes a very favorable impression on the tourist's mind.

We did not inspect the city only, we read its papers also. There were two things that enlisted my special attention while scanning the Boras journals. In one notice I learned that the king had granted an audience to Mr. John Ortengren, leader of the Swedish-American singers, previous to his return to the United States. King Oscar likes the singers from the far west, and their skillful leader. The other article treated of the views of the Author Ewald regarding what in Sweden passes under the name of *läseri*, whereby must be understood the extreme pretistic tendency of certain religionists, at present extant, more especially in the northern provinces of the country. And Ewald's views were very radical. Everything evil up there in Norrland he charges to this earnest embrace of the Christian religion. It is true enough that things assume a rather queer aspect among the independents and the sectarians once in a while, but, as Ewald does, attribute all this to *läseriet* is not only wrong but also wicked.

In the evening we continued our way to Herrljunga. There was a regular jam of people on the train. A number of laborers were going home over Sunday, and it was a somewhat strange preparation for the Sabbath they were occupied with. To work hard all week, and then spend the earnings in whisky on Saturday night and Sunday, that is indeed something pitiable and contemptible. What is being done in Sweden to keep the people sober, and in the Christian faith? Much, very much, that I know, but a great deal still remains to be done.

My Swedish-Americans become dearer and dearer to me, and I feel also more proud of them since I, through these two journeys, have had opportunities to see something of the popular life in Sweden. Our Christian Swedish-American colleges, our church-life, with people and pastor so closely connected, our good newspaper press, the improved economical conditions, travels and association with people of other nationalities—all has had a wonderful effect on our people as a whole in this free land in the west. And still it is true that here also much remains to be done for and among us.

We stayed over night in the little Herrljunga.

One of the people's excursions to the exhibition in Stockholm, so popular all over the country, sped through the city during the night. All the tickets had been sold long in advance of the departure.

CHAPTER XLI.

A SUNDAY IN Hjärfås.

The following day, which was Sunday, we arose early, took a light breakfast, and then went down to the train leaving 6:50 o'clock.

Among our fellow passengers we had the stately-looking General Erickson, a nephew of the greatest Swedish-American, the inventor of the Monitor, Capt. John Ericson. Other officers were in the company, all fine-looking fellows.

On this train we came in company with an entertaining Westgothian, who had lived in Ashland and Washburn, and knew Pastor J. D. Nilsenius very well. He had returned to Sweden because his wife would under no circumstances join him in America. It is a strange, or perhaps I should say, quite a natural thing that all these Swedish-Americans in Sweden long to get back to America, and would all come if they only could arrange their affairs to suit, which, of course, is difficult for some of them. It is a pleasure to revisit Sweden at any time and ever so often, but one who is used to American life, is reluctant to settle down for good in Sweden when he eventually returns thither.

The landscape around Håkanstorp and Hjärfås consists of a pretty and fertile plain or prairie, as we call it in America. Here you will find well-to-do farmers, and the whole neighborhood looks very prosperous indeed. It is very easy for an American to feel at home here, because everything he sees reminds him of his own country.

At the Hjärfås station we were met by our friend Sandzen, and before we reached the parsonage the dean himself came and greeted us in the old-fashioned, cordial manner.

His wife is cordiality itself incarnate—so kind, so friendly, so lovingly hospitable. They showed us immediately a room placed

at our disposal; then followed breakfast, and after that we all went to church, where much people had gathered.

Then dean himself preached. His discourse was a warm, evangelical explanation of the gospel-text for the day, treating of a Christian's relation to earth-life. "Life here," he said, "is a primary school for the heavenly life to come." His subject was: The faith the Lord Jesus desires to find for His servants. 1. In whom alone is this faith to be found. 2. This faith shows itself in everything in the hands of a Christian. 3. How the friends of Jesus better and better learn to see and appreciate this, thus becoming more and more diligent in their efforts to properly administer their earthly estate, great or small. 4. The inner character of this faith, or faithfulness, will always consist in our unre-served willingness to serve Jesus.

I enjoyed a peaceful and precious hour in the temple. No wonder that there are no separatists or dissenters in a parish where God's word is preached in such a way as here.

Now we are home in the parsonage again, enjoying our dinner in the most happy and thankful mood. Five o'clock in the afternoon your humble servant preached at vesper for a numerous crowd of hearers.

Later we took a good look at the surrounding country from an elevation on the burying ground. It reminded me at once of the Smoky Hill Valley in Kansas, so much so that I actually felt as if that vast valley or plain lay extended before my vision. From my point of view I was able to see the grand cathedral in the city of Skara, also the churches of the city of Lidköping and those in Saleby, Trässberg, Rada, Ljung, Skarstad, Varnum, Vedum, Bitterna, Larf, Travad, West Klefva, Edsvara. Kvännum, Södra, Vanga, Vingsjö, Lefvene (where King Hawkin the Red was born and died 1097, being also buried here) Ytterum and Fyrunga with many more, making 40 altogether.

We could also see Kinnekulle, Billingen and Mösseberg, which places I visited and described seven years ago, but only got glimpses of now from the mound in the churchyard of Hjärpas.

This church was built 1803, but the original one was erected as far back as the fifteenth century or, as some will have it, the eleventh.

Hjärpås with a population of 1,239, Ufvered with 627 and Häggesled with 407 souls, all constitute one. The dean has

lived here for 20 years, during which time many improvements and additions have been made on the premises, so that the estate now is very valuable and brings a handsome annual income. A high degree of education seems to exist among the people, and none have left the congregation.

The pleasant social chat in the afternoon and the evening of this Sunday I never shall forget. We made then the acquaintance of the brothers Frans and Carl Nilsson, Cand. of the philosophical degree, School Teacher Engström and others. We had also the pleasure to become acquainted with the assistant pastor in the place, and later with the genial Rector L. Linder, from Börslig, whose wife is the daughter of Rector Sandzen, now dead. Rector L. had attended installation festivities in Tadeved, where Rector Dahlstrand had been inducted into office by the bishop and fifteen assistants.

Such a day is memorable for the congregation concerned. It transpires somewhat in this way:

1. Installation speech by the bishop.
2. The installation act itself.
3. High mass by the new rector.
4. Visitation speech by the bishop.
5. Examinations of the communion children by the priests of the congregation, while their assistants examine the congregation itself as to their Christian knowledge.
6. The bishop speaks from the altar, exhorting the people with respect to the moral and religious condition in the congregation.
7. Conclusion of the service.
8. A visitation council.

All this claims the whole day, but it does not occur very often, whence it is borne with patience.

When all was finally over, dinner was served in the parson's home for the bishop, the assistants, the members of the church council, those of the school committee and also invited guests.

At the council the bishop had asked the owner of Storeberg if he voluntarily would relinquish his right of patronage in regard to certain church matters, but his answer had been decidedly negative.

But we are still in Hjärpås. The dean has a beloved son in Bethany College, Lindsborg, and another who has settled down as a physician in the same place. The former was at present

home on a visit to his beloved parents. Another son, who is a young and promising theologian from Upsala, and a singer and musician besides, was also present at the happy family reunion.

The dean understands everything. He is a good preacher, a poet of no mean order, singer and musician, an excellent shepherd for his flock and a first rate agriculturist.

The conversation was animated and singing and playing went on in high spirit. The dean had versified and made music to "den apostoliska tron" and other pieces. It goes without saying that time fled away fast with such a highly interesting and varied program. Entirely too early—and still it was very late—we had to say good-night to each other.

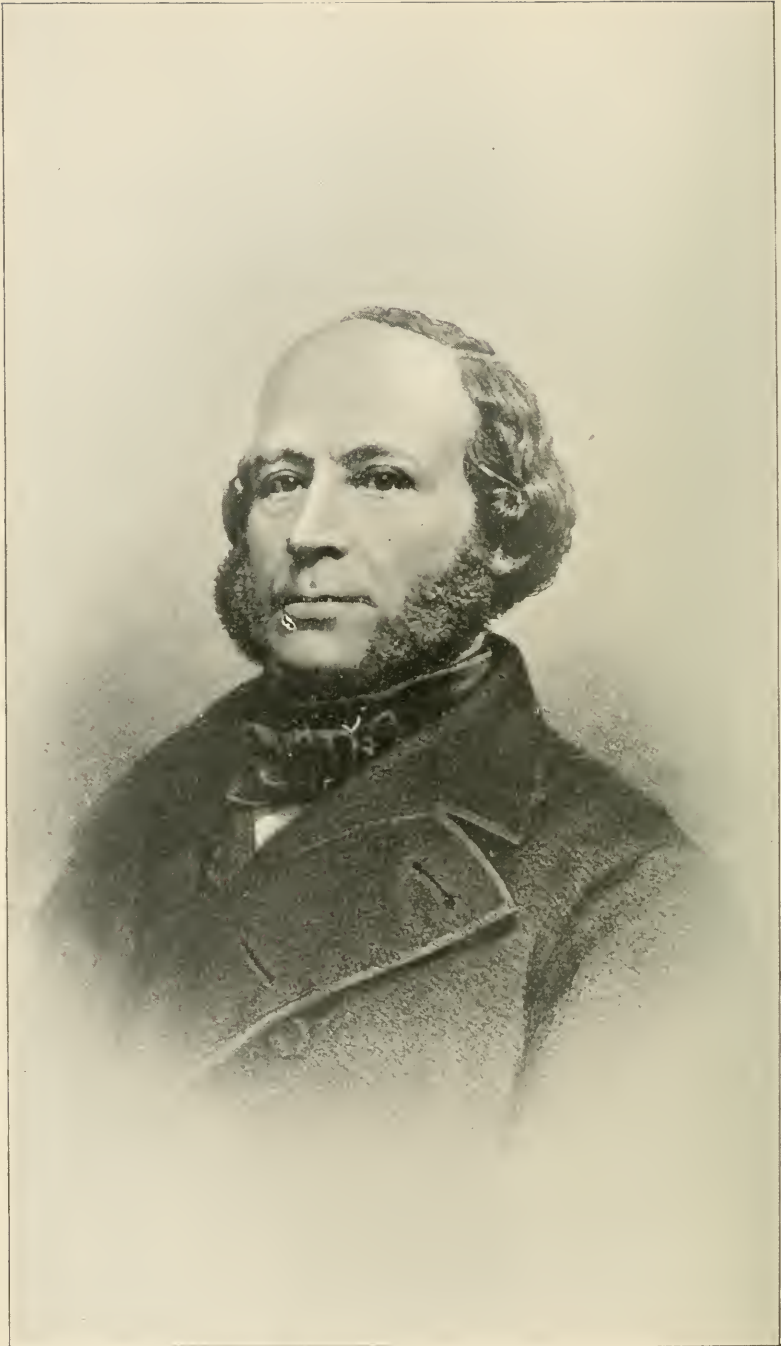
Just think how lovely and attractive, how simple, natural and true is the social life among the cultured Swedes. Happy people, they!

And nevertheless we prosaic Americans very often make our way through life easier than these refined and happy Swedes at home. Such is life, such the play of fate. But if they come to America and allow themselves to become fully naturalized they will soon make their mark.





NORRKÖPING: 1. THE HARBOR WITH THE HOLM.
2. COTTON TEXTURE FACTORY. 3. THE FACTORY ON THE ISLE.



JOHN ERICSON.

CHAPTER XLII.

JOHN ERICSSON'S MONUMENT IN FILIPSTAD, VERMLAND.

I was very anxious to go to Vermland. My reasons were many. Nature up there is so Swedish, so northern, the people so happy and upright, and the historical memories so many and immortal.

This people is a peculiarly happy one, but also proud. And I do not begrudge them their happiness, while their pride is most pardonable. I wish I could tell the people in America how the little inland lakes in this province smile to the tourist as he travels past them; how the forests themselves cheer him with their mixture of leaf-trees and pines; and how all the Northern aspects present themselves all over, though not without a soft touch of the Southern nature here and there, very welcome to a Kansas man.

But who can fully explain to me why the inhabitants of this province all are so happy? This disposition is enviable and constitutes by itself a rich national resource. Minds like their's are easy to touch by great thoughts. They are ideal by nature. Others may drudge along as slaves to filthy lucre, but the son of this province loves to take a sublimer view of things. He believes in that which lasts forever. To him genius is greater than gold, and his soul is attuned to the life where joy knows of no cessation.

As reliable in his views as the more conservative man of Westgothia, he will never be. But this is not owing to a less measure of natural gifts, but rather to a larger measure thereof. The Westgothian is a Lutheran and a royalist, and such he ever remains. But this man of Vermland is often seized by new thoughts and views, because of the warm blood coursing through his veins.

We regretted sincerely that our stay in the lovely Hjärpås was cut so short, for there it was good to be, literally speaking.

Early on Monday morning we started for Vermland. Pretty prairies, with golden crops, we saw all the way to Sauistad.

Now we came in sight of Detten, which is a part of Lake Vettern and full of fish.

Look there! The harvesters are at work in the field with their old-fashioned scythes. True, it looked poetical, but I admit that the American self-binding reaper is immensely more practical. I need not inform you that the latter machine has found its way to Sweden. I often noticed advertisements about it posted up at the railway stations.

Now we are steaming by Halleberg and Hunneberg, two uncommonly beautiful and romantic mountains, or rather mountain regions, as there are no less than 24 small lakes on one of them, and one on the other. Here we have the famous hunting-grounds of the King. Here it was that the German Emperor hunted a few years ago, together with the King of Sweden. Among others then present we remember the friend of the Swedes, the then American minister, W. W. Thomas, who we hope soon to see returned to Stockholm.

Lilleskog is the name of the station where the royal hunters used to leave the train when the sport was ready to begin.

Göta Elf now comes in view, then Vargön, then a pretty river, further a factory—and finally the City of Venersborg, boasting 6,000 inhabitants. But our stay there was necessarily short this time.

At Oxnered we took the train on the Bergslags line in order to reach Vermland. This road is owned by private parties. The coaches are particularly commodious, and the company must have a fine profit from the undertaking.

Speaking of the railroads of Sweden, the following statistical statements may be of some interest. The lines owned by the state are 3,269 kilometers in length; the private roads, 6,486—total, 9,755 kilometers. Employés of the state lines (gatekeepers not included) are 5,946 in number. First-class travelers, 10,772; second-class, 894,804; third-class, 4,562,389; troops, 121,660. Total, 5,589,625. Freight, net, 4,499,189 tons. Receipts for tickets sold, 8,489,176 crowns; for freight, 17,582,863 crowns. The income from transportation of troops, mails, prisoners and extra trains added makes the gross receipts 27,247,930 crowns.

The expenses for running and maintaining all amount to 17,759,-809. The amount paid into the state treasury is 9,000,000 crowns. This for the year 1895, and in regard to the state roads.

Now something about the private lines: Travelers, 11,533,-658. Transportation of freight, 9,602,347 tons. Receipts, 30,-722,797 crowns. Running expenses, 16,668,024 crowns.

The original expenses for building and equipping the state lines were 232,983,384 crowns. The value of the same lines at the end of aforesaid year was 305,061,729 crowns. The private lines have received support of the state to the amount of 65,-216,295 crowns.

The trip takes us first through the province of Dalsland. At Seffle we enter Vermland. The grave mound of Olof Trätälja, the patriarch of the province, is said to be here, at the bridge of Seffle.

The country around Vermlandsbro is pretty. Before we reached Segmon several small lakes came in view, which was also the case before our arrival to Grums. The oats were ripe but uncut all around in these parts, though it was now as late as August 16th.

Many cows were seen in the clover fields of Vermland, and just before we came to Edsvalla we saw a bee-farm.

At romantic Kil the train stopped for dinner, and of course we got a splendid meal.

Now we sped on in the direction of Filipstad. We passed Klarelfven (Clear river) just 3:15 p. m., then a tunnel—but we had electric light in the car—and now we are in the midst of a rain-storm which very much reminded us of American experiences of the same kind.

Now one after the other of the most beautiful natural scenes rolled before our eyes like in a swift Kaleidoscope—lakes, forests, meadows, grain-fields, saw-mills, farm-houses, large estates with splendid mansions—all assuring me that Vermland is good for the reputation it enjoys.

At 4 o'clock we passed Geijersdal, a name that recalls to memory a great son of Vermland, one who made himself immortal in more than one way. To know Geijer is to love and revere him. He is indisputably one of Sweden's greatest sons.

A minute more and we stop at Daglösen, where we exchanged trains, and in a little while we are in Filipstad.

What a fine location that little city has! I wandered around

and about within its limits with the greatest pleasure. But we were now at the goal of our journey. And what was that goal?

The satisfaction of seeing the justly celebrated monument of John Ericsson.

It is found on the prettiest spot in the cemetery—a pleasant little mound, with a clear blue lake on one side and beyond it the large fine church.

Now we are there. On the stone we read: “Fäderneslandet åt John Ericsson. (The native country to John Ericsson.) And behold the splendid-looking shield with the propeller in the center and wreaths all around!

We walked onto the monument. Now we stand here in the new sanctuary of the dearest memories. The coffin, made of oak, rests on a fine pedestal of granite. On it we read this inscription:

“John Ericsson, born at Långbanshyttan, July 31, 1803; died in New York, March 8, 1889.”

The Swedish flag and the American were kept inside the monument. On the top of the coffin is placed a monitor, and a propeller at the end. A bust in bronze of the great man is seen in a niche, and the whole room is filled with wreaths and other tributes of love and memory.

But in order to get the story complete and reliable, I quote the following:

“It is now seven years since the splendid cruiser Baltimore, of the United States navy, bore John Ericsson’s remains across the ocean to be reclaimed by his native soil in the far-off North. It was as if the slumbering minds of Patriotism had been aroused and set in motion by the dead one, who once had said: ‘All my powers and all my possessions I place to the service of my native country.’ So great and so ardent was the enthusiasm with which the revered ashes was received by his countrymen. A noble feeling of emulation sprang up between different parts of the country, who all desired to receive and inter the earthly part of the great inventor. Sweden has no pantheon for its distinguished sons. If it had had one John Ericsson would readily have found his final resting-place there. The capital of the country wished to take the remains and prepare a grave for them in this, the premises of a navy-yard, which already possesses many evidences of John Ericsson’s genius. Others thought it would be proper to deposit the ashes of him by the side of his great teacher,

Baltzar von Platen, at the shore he made or along the Göta canal. His surviving relatives in Sweden showed their delicacy in the matter by not participating in this rivalry, and when at last the deputies from Filipstad and Fernebo parishes came to the King with the question, he commanded that the remains should be laid to rest in their native place..

Thus the wish and hope of John Ericsson was fulfilled, for he had already, in 1876, in a letter to a friend in Sweden, uttered these patriotic words: 'I will be more satisfied to know that my ashes shall rest under a sand pile on Swedish soil than under a monument in America.' "

September 15, 1890, was a day of extreme enthusiasm for the City of Filipstad and its vicinity. The city had adorned itself with flags and flowers, just as if it was to receive a King. But the sombre spruces planted along the streets evinced that it really was no occasion for joy. Just think with what delight this native place of the dead should have received him, had he arrived alive. Under the vault of the temple the remains now were given the three customary shovels of the native soil by Bishop C. M. Rundgren.

A subscription of money for the purpose of obtaining a worthy resting-place for this true Knight of Labor was immediately begun. The call made was chiefly for Vermland, but the whole country responded, and finally the Riksdag, or Congress, appropriated 20,000 crowns for the purpose. When the sum had reached double that the work began. The architects Hedlund and Rasmussen in Gothenburg made the drawing, and the building of the chapel was done by a firm in the City of Uddevalla. And now it stands there on its pretty mound, reflected in the clear waves of Daglövsvag, with the winds playing their Aeolian harps around it. It is made not of marble, for Sweden is poor in that, but of granite that has defied ages upon ages. The countryman who visits this sepulchre feels proud of the treasure concealed there, and grateful to the great republic that sent back the ashes of the illustrious Swede.

The monumental chapel stands now as an eloquent evidence of the love and gratitude our countrymen entertain, as do the wreaths sent along with the funeral procession. These signs of loving recollections serve also in some degree to explain the life of the great inventor, because they have come from almost all places that were fields of activity for his genius while he lived.

and sent by individuals and corporations who, in one or another way, had been benefited by the deeds of John Ericsson.

On the little promontory between the lakes Hyttsjön and Langban, one of the prettiest parts of Vermland, John Ericsson was born in a humble home July 31, 1803.

His mortal part received greetings from the graves of his father and mother. His father was Olof Ericsson and he found his rest far away among the rocks on the western coast of the country, while his mother, Brita Sofia Yngström, is buried at Medelplana on the flowery height of Kinne-Kulle. By the side of the iron cross that marks Olof Ericsson's grave on the island of Käsö is erected a granite shaft with this inscription:

"To the memory of Olof Ericsson and his sons, Nils Ericsson and John Ericsson, this stone was raised by the Workingmen's Society of Gothenburg." The winds of Cattegat made music in the spruces planted on the grave, and of spruce twigs taken from these trees the people of the island make memorial wreaths for March 9. John Ericsson's mother is said to have been an uncommonly educated, noble and strong-minded woman, and it was, no doubt, from her the sons received the teachings that developed into such great practical results. Those who take care of her grave at the shore of Vänern sent a wreath to the coffin of her son.

As a greeting from "the home of the childhood" has come from the estate called Langbanshyttan—where a memorial stone was erected in the year 1867—a wreath made of leaves from the trees surrounding John Ericsson's early home.

The nearest relatives, of whom the state architect, C. T. Odhner, was present when the coffin was lowered on the shore of Daglösa, have contributed a wreath of laurel with the following inscription: "A tribute of reverence and gratitude from nieces and nephews."

As a greeting of welcome from the native region was received a decoration of laurel representing the teller, the torch and the arrow,—the symbolical signs of the mining district. It was probably under the impression that the coffin and corpse were still on board the *Baltimore* that caused the senders to attach the following inscription, borrowed from Esaias Tegnér's *Frithiofs saga*:

"The flag is on high and is pointing to North,
Where the land is I ever held dear.

I shall follow the course of the heavenly winds,
To the North, to the North I shall steer."

Many other tributes of the same kind were received.

One of these came from Halmatrop, where John Ericsson as a mere boy had an opportunity to exhibit some drawings to Admiral Baltzar von Platen, who then said: "Continue as you have commenced, my boy, and you will accomplish something great some day."

At the age of fourteen John was employed as engineer at one of the canal stations and could thus "as a child command," to quote the words of a poet. He had then to lead the work of a force 600 strong, though he was so small he had to stand on a little chair when using his instrument.

His constant association with military men evoked a desire in him to become one of the profession, and at the age of seventeen he was enrolled in one of the regiments of Jämtland, where he commenced his career, 1821. The title of captain he always bore he got there. But he was first raised to the rank of lieutenant, of course. He was at this time a favorite of all his superiors, the Crown-Prince included. Hence he was commissioned to make the maps to a work about the war of the period 1813-14. It is also said that King Charles XIV. had advised him to seek a field for his inventive genius in England.

He left Sweden, May 1, 1826, never to return to it while alive. Only his remains came back, but with more than royal honors.

Of his work and combats in England a reminder came in the shape of a cypress wreath, on the ribbon of which was written: "From the son of the friend Adolf von Rosen." This Adolf von Rosen was the father of the Swedish railroad system, and John Ericsson was the first locomotive engineer. In the month of October, 1829, there was a contest on the Liverpool & Manchester line between George Stephenson's Rocket and John Ericsson's Novelty. Novelty showed itself superior, but had, nevertheless, to abandon the race on account of the boiler, which did not hold out. Ericsson later turned this locomotive into a fire-extinguishing engine.

Nov. 1, 1839, John Ericsson left England and went over the Atlantic to visit its proud daughter in the west, America. There he pursued indefatigably the road to fame and immortality, and before a quarter of a century had elapsed his name was known all over civilization.

Many memories from the United States adorn the grave.

But the greatest honor was indeed the act of the United States, one of the powerful nations of earth, when it, through its government, sent the ashes of its benefactor back to Ultima Thule on its handsomest man-of-war, with a guard of honor across the ocean.

The wreaths and decorations sent along with the Baltimore testified to his great popularity in the land of his adoption.

The most important, if not the most conspicuous of these, was perhaps the laurel wreath tendered by the American Society of Swedish Engineers, and attached to the coffin August 23, 1890, when the remains were taken on board the Baltimore, while the Swedish flag for the first time floated over the government buildings in New York. Inside the bunch of ribbons, attached to the wreath, lies a cloth of silk on which are printed these words of farewell by the Swedish American Engineers:

"As a last farewell from the shores of Captain John Ericsson's adopted country we adorn his coffin with the laurel wreath."

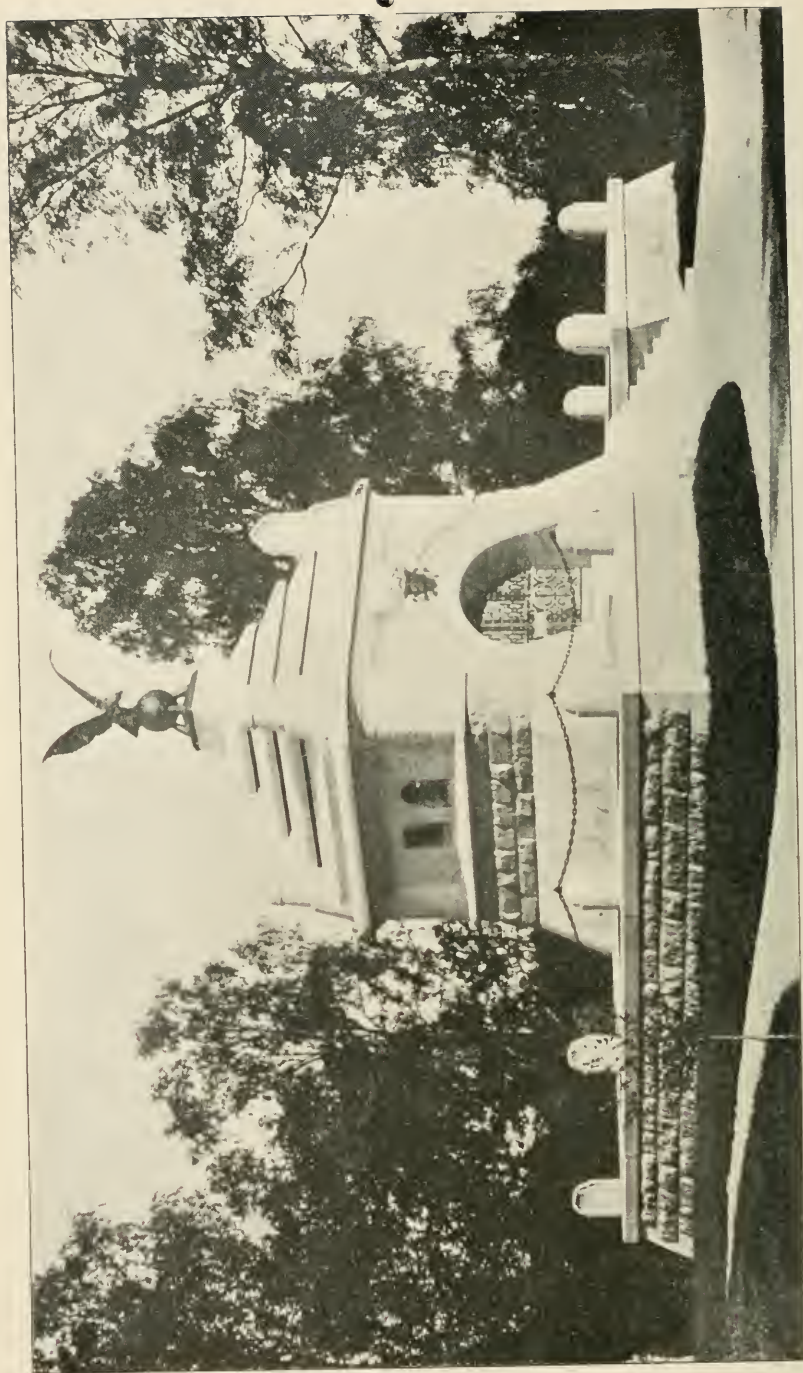
If the leaves thereof were inscribed each with a different invention or improvement of greater or less magnitude with which his extraordinary genius has enriched science and benefited mankind, their number would probably not suffice, so prolific was his brain.

May the wreath, emblematic of his immortal works, accompany his remains across the seas, a silent greeting to his and our native land, as a humble token of the profound and lasting esteem in which his memory is held, his name honored, by us and our numerous American brethren.

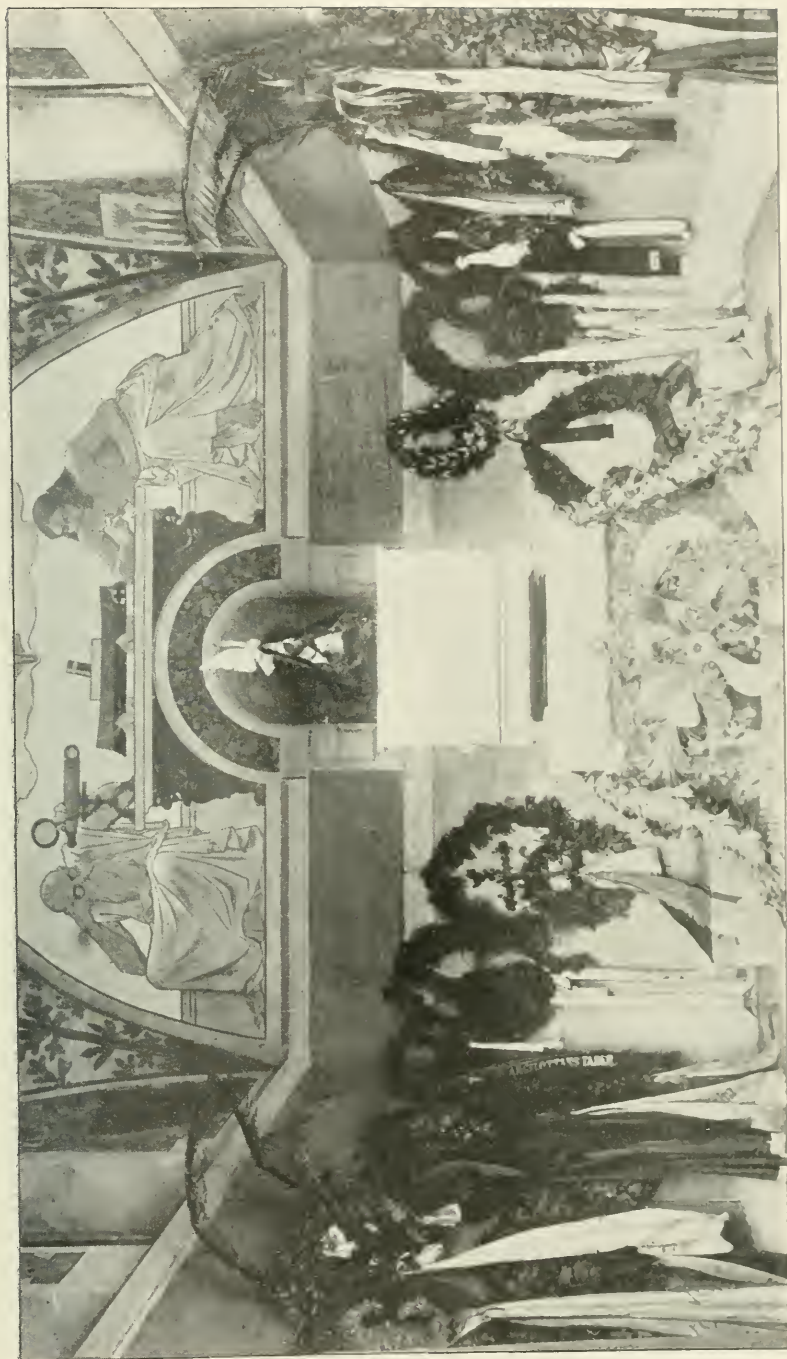
The independent order of Odd Fellows, to which John Ericsson belonged, being a member of Lodge No. 110 Manhem, decorated the coffin with evergreens and the symbols of the order.

A laurel wreath inscribed, "A tribute of reverence," and a wreath of oak leaf, "To the Swedish inventor," were received without any information from whom.

The Swedish Ladies' Society of Brooklyn had made of flowers an imitation of his first monitor, which taught the world a new method of naval warfare, but above the monitor is hovering a white dove, telling that it was the love of peace that actuated the inventor even while devising this famous tool of destruction. Or perhaps the Swedish ladies desired to send a greeting like this with the dead countryman to his and their native land: "If



THE JOHN ERICSON MAUSOLEUM.



THE INTERIOR OF THE JOHN ERICSON MAUSOLEUM.



you wish that the genius of peace shall extend its white wings over the North, then prepare yourself powerfully to meet witches coming in men-of-war from the East."

The Ladies' Society of New York tendered to the man from the land of iron and with the iron will, a laurel wreath of iron.

A uniting power among the Swedes in America is their press. The Swedish Tribune of Chicago deposited a large laurel wreath, with a poetic inscription.

One of the admirers of the dead inventor had sent a star spangled banner with the request that the flag under which the Monitor fought and won the memorable battle March 9, 1862, should be given a place at the bier of the master.

It was after an absence of 64 years that John Ericsson returned home.

He died in New York, March 8, 1889, and the funeral ceremonies took place in Trinity Church in the same city, the 11th of the same month. Aug. 23, 1889, the Baltimore left New York and arrived at Stockholm September 12th. Two days later America delivered the coffin "to the beloved soil of the Swedish native land, and on the fifteenth the remains were entrusted to the peace of the grave, the final ceremonies taking place in the church of Filipstad.

As has been said, the enthusiasm with which not Sweden alone, but also the neighboring nations, received the information of the noble act of the United States in relinquishing the remains of John Ericsson and carrying them back to his native land, was very great. All over Sweden, but more especially in Vermland, memorial festivities were arranged, and the coffin honored by the presence of large multitudes wherever it passed through the country. At the termination of this funeral procession the coffin was hid from view by a shower of flowers.

A splendid laurel wreath with the colors of the Scandinavian union—white, red, blue and yellow—came from Norwegians. The inscription was: "The memory of John Ericsson, the faithful worker, the great thinker, shall live in gratitude, admiration and love among the people of the North from generation to generation."

From the Danish Odd Fellow Lodges was delivered, through a representative present, a laurel wreath "To Brother John Ericsson."

The capital of Sweden was represented by:

The Royal Academy of Science, presenting a wreath of laurel, bearing the words: "To John Ericsson, the celebrated member of the Academy."

The Academy of War—a laurel wreath.

The Swedish Society of Engineers—a wreath of laurel.

The Swedish Society of Inventors—a wreath of oak-leaves.

The Society of Steamboat Captains—a wreath of cypress and laurel "To John Ericsson, the creator of the modern steamboat fleet."

The Technological Society—a wreath of cypress.

The Society of Machinists—a wreath of laurel "to the honorary member."

Seamen's Society—a wreath of laurel.

Stockholm Labor Society—a laurel wreath.

The Technological High School—a laurel wreath.

Aftonbladet, journal, wreath.

It will be noticed that it is mostly the learned societies that have remembered the great man, which is true also of Gothenburg and other cities.

The Scientific and Literary Society of Gothenburg contributed a laurel wreath.

The Technological Society of the same city sends a similar wreath to the pioneer in the field of engineering and invention.

The Machinists' Society—wreath of oak-leaves.

Lund students sent a wreath of laurel with this inscription:

Terram non animum mutant

Qut trans mare currunt.

Orphei Drängar, elites of Upsala students, did the singing at John Ericsson's grave.

The Scanian (Skånska) Club of Engineers—wreath of laurel.

Sailors' Society, Karlskrona—wreath of laurel.

The scholars at the Technological Institute, Norrköping—wreath of laurel. Inscription: "Your memory shall never die."

Technological Society, Eskilstuna—a laurel wreath.

Employés at the mechanical shops, Kristinehamn—laurel wreath.

Labor Society, Filipstad—wreath of cypress.

The City of Carlstad—laurel wreath.

The Lodge Filip of the Good Templars, Filipstad—laurel wreath.

The Singers of Filipstad are in the habit of singing at the

grave of John Ericsson every 15th of September, the day when the remains arrived home there.

A beautiful wreath of oak-leaves with black ribbons and marked F. S.—s has the pretty inscription: "John Ericsson, the patriot, who by labor and genius won world-wide fame, and by his patriotism the love of the Swedes. 'All my power and all my possession I place at the service of my native land.'"

A bust of John Ericsson and also a lithographic crayon embellish the grave.

Our illustrious countryman's (John Ericsson) life presents many shining examples of combats without the clang of arms, of conquests made without the shedding of blood, says one of his biographers.

Genius was his sword as well as shield. In labor he found his honor, and the brilliant laurels he reaped in the fields of peace and that threw such a splendor over himself and his land, are blessings for the whole human race. May his example make many followers!

Rich and abundant was the harvest of flowers deposited by love, gratitude and admiration on the coffin of John Ericsson, but one wreath was missing up to May 22, 1895, the wreath which was to remind us of the part this philanthropist and genius took in the cause of liberty for the North American slaves.

On the above day the Fisk Jubilee Singers, a celebrated troop of colored singers, gave a concert in the church of Filipstad, at which occasion the song to the honor of John Ericsson, the song about their first hero, John Brown, at the same time placing a wreath of gratitude on the sarcophagus of John Ericsson. The accompanying inscription reads: "From former slaves and the children of slaves to the memory of John Ericsson, one of the great champions of freedom."

The freshest wreath on this tomb is the one placed there June 12, 1895, by the Vermland members of the Upsala Singers when they passed through the place on their trip.

John Ericsson is and will always remain a historical personage for us Swedish-Americans. His name shall be honored as long as the unity of the States, and their independence as a republic, is dear to us. No wonder that John Ericsson festivities are heard of year after year, and that the Swedish-Americans learn to revere his memory more and more as time flies by—this highly gifted son of Vermland who once, by his Monitor, rescued

our cause when the union lay trembling in the scale. Three cheers for John Ericsson's memory up here in the high North and in America!

The monument is one of the handsomest I have ever seen, and will bear witness from generation to generation to the greatness of John Ericsson, and the gratitude of his native country to one of its greatest sons.

Later we took a view of the stately church and the surrounding grounds, bought some photographic views and started off in the direction of Kil on the 6:30 train. At the station we saw some carloads of wood-pulp on its way to Gothenburg, and from there to foreign countries.



CHAPTER XLIII.

A DAY IN BEAUTIFUL CARLSTAD.

After a good night's rest in Kil we went the next day to Carlstad, in the province of Vermland, which city is noted, first, for being the resident city of the bishop of the diocese, and, secondly, for the old saying that the sun shines there in a peculiarly brilliant way.

On the train I met quite unexpectedly Pastor Juhlin of the City of Arvika, who formerly was a member of our Augustana Synod. He had become healthy and robust at home by the invigorating climate of the ever-cheerful Vermland, so much so that I did not recognize him at first sight. Our meeting was especially delightful to me. For we are just like a pair of twins, he and I, born on the same day, and very good friends besides. It was a joyous piece of news to hear that he had succeeded well in Sweden with his examinations, and that he continues to prosper in every other way.

On the same train I also met Pastor Viotti, who was on his way to Upsala.

At half past ten o'clock we arrived at beautiful Carlstad, where, as stated, the bishop of the diocese of Vermland resides. But with that famous sun of Carlstad your humble servant had rather bad luck. Now, as seven years ago, it denied me the privilege to behold its effect on the handsome city and its no less pretty surroundings, for just as I came it began to rain.

Here now comes the well-known Dean Jakobsson. He looks somewhat aged already, but his fame as a learned and pious man has not declined with his youth. He stopped when I saluted him, and our interview was both entertaining and edifying.

He said that the sectarian movements of Vermland were in

a retrograding condition, which, he added, was also true of religion in general. A deplorable spirit of indifference had taken possession of the people, and this indifferentism was caused by the fact that every Tom, Dick and Harry had been allowed to preach what they pleased. Just as I always have said, viz., that the preacher ought to be qualified enough to know what he teaches and be "rite vocatus" besides, as otherwise the good result will not be permanent.

Mr. Jakobsson remembered well Doctor O. Olson in Rock Island. He was a great light in Vermland while there, said my reverend friend, who especially recalled a speech by Dr. Olson, delivered before the school-children in Carlstad long, long ago.

Said further that the people of Vermland have a marked inclination for religion, and mentioned the Schwabians in connection therewith. This gave me the opportunity to state that I had made the same observation in Lindsborg, and then I could not omit to express my praise of the whole Swedish people in America for their religious interest and willingness to make the most liberal sacrifices for the church-work in this country.

The Mission-Friends, the Baptists, and the Salvationists, not to mention the Good-Templars and other temperance societies, had all found Vermland to be a pretty good field for their activity. The Mission-Friends in America hail to a great extent from this province. Those among them who have organized themselves into a covenant are the best and, indeed, the only ones who have any future. In regard to their present condition the following statement at their last annual meeting may be of some general interest.

The Förbundet (Covenant) has 260 ministers, which is twice the number of the congregations. Its membership is something over 10,000, and in its Sunday-schools about 12,714 children are instructed. The mission-houses represent a value of \$448,000. In its schools, there were 81 students, of which 15 were candidates for the ministry. The election of executive committee resulted in the reelection of C. A. Björk as president, the election of E. A. Skogsbergh as vice-president, D. Nywall as secretary, A. Mellander as vice-secretary and secretary of finance, and C. G. Peterson of Chicago, manager of "Missions Vännen," as treasurer.

At the annual meeting, it was reported that the debt amounted to \$18,045 and for the payment of this, those present

subscribed the neat sum of \$3,000. Next annual meeting will be held at Omaha, Neb.

Of the Swedish Baptists in the United States this may be said:

"The statistics of the Swedish Baptist congregations in the United States of North America for the year 1896 has now been issued and a copy has been received by us. In it we find that at the beginning of the year there were 280 Swedish Baptist congregations with a membership of 18,902 members. Among the separate conferences Minnesota leads, with 4,967 members; next, the Illinois conference with 3,517, the conference of the Eastern states with 3,256, Wisconsin conference with 1,107, Iowa conference with 1,027, and the Nebraska conference with 992 members; the other conferences have a smaller number of members, varying from 370 to 663. The number of ministers is 161, but, besides these, there are 74 ministers not bound to any congregation. The seating capacity of the churches is 44,208 persons, and the property of the church is valued at \$727,748.48, upon which rests a debt of \$159,149.78. With references to changes during the year we find that 1,348 have been baptized, 912 have migrated to this land, and 372 have been admitted by confession of faith or have been re-instated; on the other hand, 1,134 have removed to other lands, 872 have been excluded and 161 have died. The gain in membership is therefore no more than 468. A noticeable fact is that the number of emigrants from this country and the church exceeds the number of immigrants by no less than 222.

The statistics concerning the Swedish Methodists in America appear like this:

The number of members amount to about 20,000, that of the congregations to 224, that of the churches to 180, and that of the ministers to 207. A complete and exhaustive history of this denomination is now being prepared, and will soon be ready.

The English-speaking Methodists and Baptists in America have long classed Sweden, Norway and Denmark among the countries which collectively they call "the foreign mission," and where they maintain missionary efforts. These Lutheran countries are thus put together with China, Japan and Africa.

Regarding the missionary appropriations made by the Methodist-Episcopal Church for the Scandinavian countries, I have gathered the following information from the annals of the church

itself, and found in the University library at Evanston, Illinois:

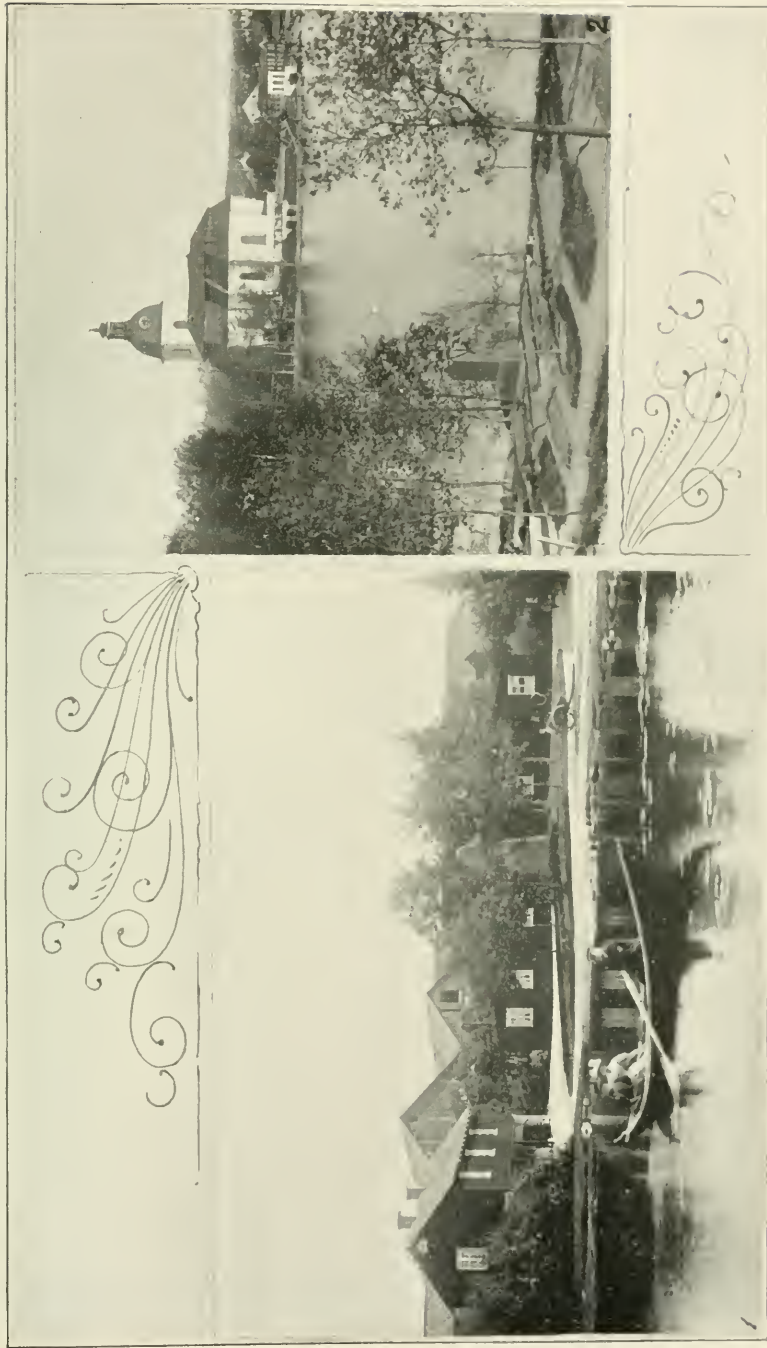
For the Swedish-Norwegian mission the church appropriated during the period 1855-65, \$165,816.68; for 1866-68, \$68,183.39, which sum was for the whole Scandinavian field; for the long period, 1868-97, \$655,027.93, which amount went to Sweden alone; the years 1868-69, \$23,039.80 for Norway and Denmark; for Norway alone, 1870-97, \$357,094.46; for Denmark the same period, \$301,321.73, and for the years 1886-96 the Bible Society paid \$2,150. Hence the total amount spent for missionary purposes in the Lutheran Scandinavian countries is \$1,572,633.90.

The appropriations by the same church during the period 1859-68 for the missionary work among foreigners in the United States, the Germans not included, were for the years 1867-74, \$229,525, of which sum \$106,400 went to the Scandinavians. For the same purpose the same church disbursed \$75,032 for the period of 1881-96. For the Swedes alone the expenses were \$376,650 from 1875 to 1896. For the benefit of the Norwegians and the Danes the fund furnished was \$187,103, from 1885 to 1896; and between 1875 and 1884 the Norwegians alone drew \$61,561, while the Danes got \$1,500, for the years 1875, 1876 and 1883. Total, \$1,037,171.

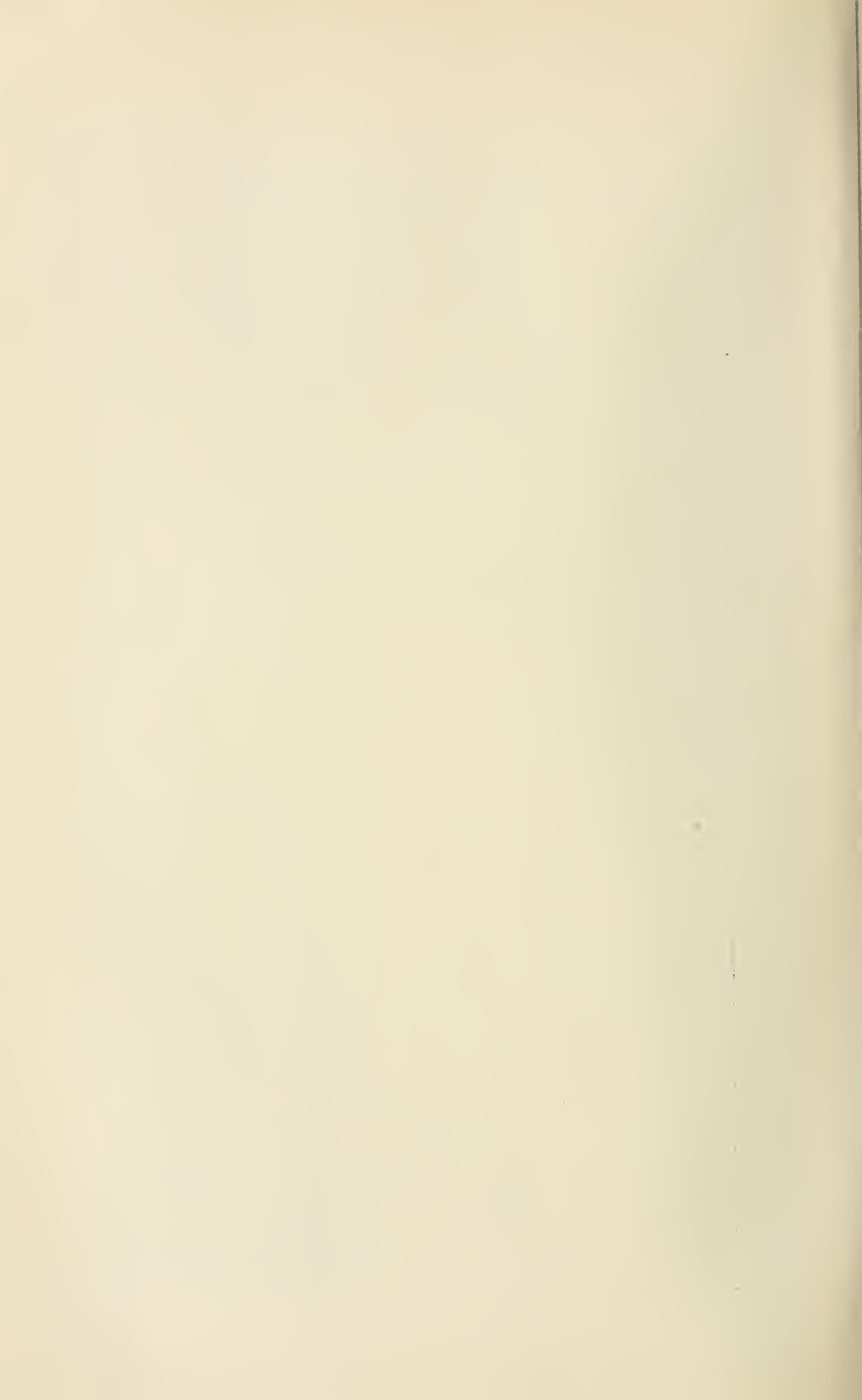
Thus is seen that the American Methodists have spent the enormous sum of \$2,609,804.99, here at home and in Sweden, Norway and Denmark, for the purpose of converting Lutherans to Methodists.

I have asked the great Chicago University to give me similar statements of the Baptists' appropriations for their missionary work in the Scandinavian countries, and so far I have been informed that Sweden alone had, many years ago, cost them \$230,000.

Some of the more clear-sighted Methodists in America, especially among the laymen, have already seen and acknowledged the impropriety of this kind of missionary work among Scandinavian Lutherans who are instructed in the word of God from their childhood and remaining for the length of their life under the immediate influence of the Christian church and its institutions. Why not, they ask, spend these efforts among the millions of heathens, who have not yet been reached by the gospel? The sagacious, energetic and intelligent Bishop Vincent of the Methodist Church, who is the originator of the grand Chautauqua idea, visited Sweden some years ago. When I met him a year



THE BIRTHPLACE OF JOHN ERICSON AND THE CHURCH OF FILIPSTAD.



later he told me that the first question he had to answer himself in Sweden was, "Why am I here? It is clear," he said, "that we cannot expect to build up a church of our own in Sweden in the sense we do it in other countries. All we possibly can do is to arouse and revivify what is already there."

These were honest and manly words. It is, too, a fact that the Methodists of Sweden generally are spoken of as the most candid and exemplary among all those who have left the Lutheran State Church.

That the Swedish Episcopalians in America, who are anxious to appear as the nearest kindred to the Swedish Church, are not recognized as Lutherans or in any way identical with the State-Church at home, is a well-known fact to all who have in the least inquired into the matter. The confessions of faith of the two churches are, as we know, not at all the same, and such being the case, it follows that all talk about identity is futile.

It is something very sad to me to see the Protestant churches have so little respect for themselves, for each other and for their common Lord and Master that this proselyting business is thus made possible. When my own church, the Lutheran, engages in the business of making proselytes I shall judge her as I judge the others. The whole matter is wrong and unevangelical, and furthermore, a crime against our plain duty to the heathen world.

How the Lutheran Church in America has developed as a whole and among the Swedes is shown by the following two tabular statements:

Statistics, showing the growth and present size of the Lutheran Church in the United States:

Year.	Ministers.	Congregations.	Communicants.
1800	70	350	15,000
1820	170	850	35,000
1830	300	1,000	55,000
1840	400	1,200	120,000
1850	757	1,624	143,540
1860	1,134	2,017	235,000
1870	1,933	3,417	387,746
1880	3,092	5,388	694,426
1890	4,692	7,948	1,099,868
1896	6,152	11,095	1,428,693

Statistics, showing the growth and present size of the Augustana Synod.

Year.	Min.	Con.	Church.	Par- son.	Comm.	Pop.	To benevolence.	Expenses by congreg.
1860	17	36	21	—	3,748	—	Doll. 4,29.00	5,599.33
1870	45	99	51	30	16,376	26,322	" 7,381.35	124,707.00
1880	141	311	214	95	39,979	71,904	" 31,788.65	138,111.65
1890	308	611	466	201	78,295	145,073	" 75,329.47	580,845.93
1896	438	847	679	302	110,430	187,314	" 96,587.94	710,422.60

What the Archbishop of Sweden thinks of the fact that anyone may preach will appear from the following anecdote:

The Archbishop and the Minister of War—one as good as another.

The Archbishop himself was on a visit to Upland's regiment at Poland's-backen, near Upsala, and was treated, of course, as a most highly respected and honored guest. He was entertained in the best possible manner, and was especially shown the homage of having the whole regiment file past him in full parade.

When he beheld this, he said to the bystanders:

"Nay, why should not the Archbishop of the realm review a military parade; as long as the Minister of War travels about dedicating churches and chapels."

Pardon my deviation. We are yet in Carlstad and conversing with one of the most erudite men of the Swedish Church, one who very well remembered our friend, Pastor Seleen, who at present is enjoying a necessary rest in his native Sweden.

Now we went to pay our respect to the Bishop of Carlstad diocese, the aged and venerable Claes Herman Rundgren, who, besides, enjoys the distinction of being one of the Eighteen in the Swedish Academy.

He received us in a very friendly way. One feels immediately that he is a great and in every sense ripe character, a man who knows what he is about, and knows, too, how he shall reach the desired end. Bishop Rundgren must already have seen his 78th year; he is tall of stature and lean, wears side-whiskers, has fine features and looks very distinguished.

We spoke first about Sweden in general and about the Stockholm exposition. It was the opinion of the bishop that Sweden does not know itself sufficiently, and that one of the benefits to be derived from this exhibition would consist in a better knowledge of the country and of each other.

As regards the church, the bishop seemed to think that the people, how indifferent they in a religious sense may appear, nevertheless have the love of the church at heart in a larger measure than is commonly believed. This he said in connection with the subject of official visits and their great use.

The bishop is strong and indefatigable. Others take vacations, he works on even during the summer.

Pastor Juhlin's errand was to deliver the humble request of the church council that the bishop visit Arvika, preach there and officiate at an act of dedication of some recently made additions and improvements about the burying ground. The bishop promised to come. Of his visit Pastor Juhlin wrote later:—"The bishop came to Arvika, according to agreement, and delivered an extraordinary fine sermon with Matt. 15: 29-31 for text, the subject being, 'How Jesus helps in every need.' And the opinion of all who heard the sermon was that never has anyone spoken as the bishop did. Although it rained that day the concourse of people was so great that only half of them found room in the church.

The bishop showed us a pamphlet just received and written by Hammarsköld, who in it endeavors to show the natural relationship between the Swedish State Church and the Episcopal Church. The bishop's opinion of it was this: "It will make very little impression on this side."

With gratitude for the entertainment in the Episcopal residence we took a hearty farewell of the venerable dignitary.

How funny they are in old Sweden, anyhow. They have two kinds of flowers which they call by the names of clerical (Geneva bands) collars and lay-preachers, respectively. Characteristically enough, the former grow in the poorest soil, while the other seek the richest.

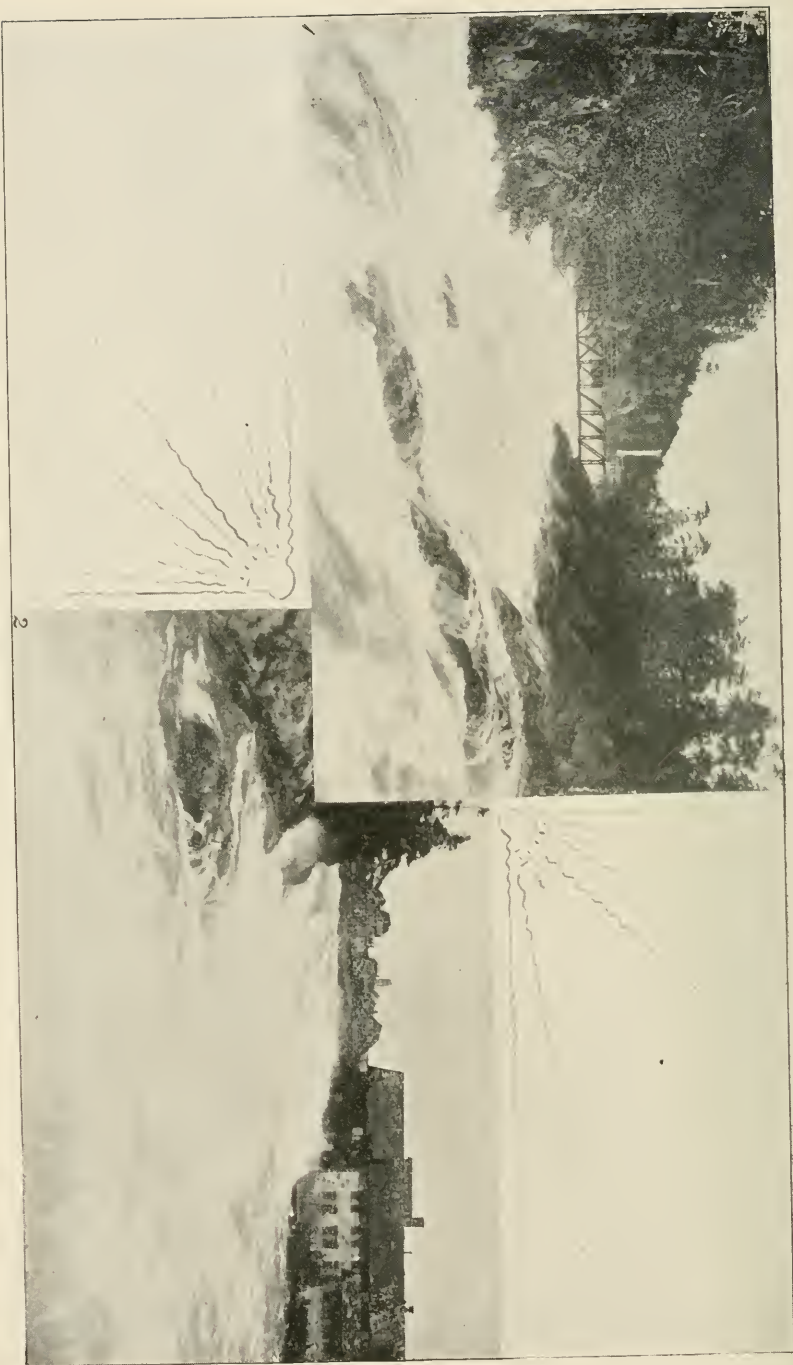
In Carlstad we met, also, the county judge and provincial secretary, Mr. Frithiof Grafström, son of the bishop with the same name, and son-in-law of Mr. Olson, manufacturer and member of the first chamber of the diet.

We did not forget to visit the cathedral, where we were kindly attended by the gentleman in charge, Mr. J. O. Anderson, who has many acquaintances in Lindsborg. The church is large and spacious. It was dedicated 1730, and has an organ with 29 pipes, worth 22,000 crowns. In this choir is a number of pretty paintings. It seats 2,000 persons, and it was furnished with new benches in 1878.

We continued the trip in the afternoon. We saw Klarelfven (the Clear river) and a large saw-mill at Skara. Between that place and Kil is seen a beautiful prairie girded by woody hills. We arrived at Kil in a shower of rain, and from there we went to Trollhättan, the Niagara of Sweden.

I said that Bishop Rundgren is one of eighteen in the Swedish Academy. The whole roll of members looks this way:

1. Hans Ludvig Forssell, elected 1881, president in the principal college.
2. Gunnar Wennerberg, 1866, ex-state councillor.
3. Carl Gustaf Malmström, 1878, state archivist.
4. Claes Herman Rundgren, 1877, bishop of Carlstad.
5. Knut Fredrik Södervall, 1892, professor of Northern languages at Lund.
6. Hans Olof Hildebrand, 1895, state antiquarian.
7. Nils Fredrik Sander, 1889, ex-councillor.
8. Carl David af Wirsén, 1879, permanent secretary of the Academy.
9. Esaias Henrik Wilhelm Tegnér, 1872, professor of Oriental languages at Lund.
10. Count Carl Johan Gustaf Snoilsky; 1876, chief librarian.
11. Chas. Teodor Odhner, 1885, state archivist.
12. Adolf Fredrik Nordenskiöld, 1893, professor of Mineralogy, Stockholm.
13. Carl Anders Kullberg, 1865, author, defunct; vacant.
14. Carl Rupert Nyblom, 1879, professor of esthetics and literature at Upsala.
15. Anton Niklas Sundberg, 1874, archbishop.
16. Erik Georg Waldemar Napoleon Rudin, 1896, professor in exegetics, Upsala.
17. Vacant after Louis de Geer.
18. Gustaf Hakon Jordan Ljunggren, 1865, ex-professor of esthetics and history of literature, Lund.



VIEWS OF TROLLHATTAN.

CHAPTER XLIV.

TROLLHATTAN.

Swedish-Americans all over Sweden this summer! At Kil I met at the railroad station one Mr. Olson from Chicago, a friend of Pastor Abrahamson. As we near Gothenburg we strike a company of Rockford Swedes on their way back to their fine little city in the northwestern part of Illinois, where our countrymen have met first success, then reverse, and now again prosperity, which will last forever, let us hope.

And now farewell to Kil, a place that has become renowned in the United States, thanks be to "Jan Olson," the popular humorist.

On the train one has plenty of time to read, especially when traveling through regions where you have been before, so that nothing new attracts your attention on the outside.

In the newspapers I found accounts of the annual meeting of the Swedish free-thinkers. Grand speeches were made of course, for talk is cheap, as the prosaic but ever-practical Yankee says. These fellows were, naturally, anxious to have the State-Church abolished, "because she is so irrational in her teachings and so unjust in her policy." Strange enough the notorious Wicksell opposed a resolution to this effect, as he was in favor of the reformation, not the abolishment, of the church.

It is actually amusing to a thinking and reflecting person to notice the rash impudence of these free-thinking gentlemen. Where or when did they acquire patent right on everything rational? Or how can they know in every instance what is rational or not? I, among many others, should very much like to know where they have their source of knowledge. They are in the habit of speaking as if nobody else knew anything or had any common-sense, and this with a confidence and assurance that at

once reminds the hearer of the way people talk in the insane asylums. The views of these "blasphemous youths," as they are called, have proved themselves entirely ineffectual for the production of any good. In America I have noticed that these free-thinkers are not inclined to have their children educated in religious unbelief, but strive to have them brought under the influence of churches and Christian people in general. And they have themselves told me why. In one family the father was a free-thinker, but the mother a believing Christian. They had a lovely little girl with rare understanding for her age. She fell seriously sick and knew soon that she was going to die. The father sat by her side trying to console her. Suddenly she asked: "Papa, do you want me to die in your faith or mamma's?" The man remained quiet a little while, but answered finally with these words: "Die in mamma's faith, my child, die in mamma's faith."

Christianity is true, not alone as a divine revelation, but also as a common moral code. Look at it in its general aspects. It makes man better and happier already here on earth, and if its teachings are true it makes us infinitely happier in eternity.

One step more. They want to appear learned. But are they? Do they possess the impartiality, moderation, sagacity, penetration of mind and humble love of truth that we expect of a learned person?

I need not answer that question. All true philosophy, like all true theology, point alone to Him who, moved by love, died on Golgatha as the one who has got the key to the whole situation, being the center of all and the one able to explain the whole thing.

Now we are here—at Trollhättan. Having ordered room at the railway-hotel we procured a guide and told him to show us everything, which he did to our fullest satisfaction. These small guides are obliged to give 20 per cent of the fees they receive to the fund of the tourist society. Poor little fellows! Knowing their duty in this respect I was moved to increase my fee a little, so as to keep up the spirit of my ciceron.

The name Trollhättan, which means the Witch-cap, was known already in ancient times through the fabulous story of Starkodder's and Hergrim's fight about the beautiful Ogn Alfafostre. Starkodder had, so this story goes, a sweetheart called Ogn Alfafostre. Hergrim Halftroll was the name of the rival—always indispensable in a narrative of this kind. At a time when Star-

kodder was absent Hergrim came and carried off the beautiful maid and married her. When Starkodder returned he became very mad and challenged the bold Hergrim to a duel which was to decide whether he or the other fellow should have the fair Ogn. This duel took place at Trollhättan. Hergrim was mortally wounded. This the maid took so hard that she committed suicide, and the place got the name it still bears after Hergrim Halftroll (Half-witch) who was killed in the fight.

The day was not fair. Shower succeeded shower, and it is very difficult to have an open eye for the beauty of nature under such circumstances. I was more favored when I saw the place the last time, and my impressions of it then will have to serve the purpose now.

We had soon passed a row of shops and factories and arrived at Utsikten, or Prospect Point, as it may be called in English, from which elevation one can with great advantage view the whole situation, especially if you, as we did, enter the tower at the hotel. We now look down and out over the river and the falls, trying to crowd into the small camera of the eyes a picture of this miracle, so grand, so beautiful, so Northern in its nature that any one who sees it can never forget it. The first impression is a feeling of surprise. For Trollhättan is indeed greater than its reputation. It is like the Swedes and everything Swedish: too modest. If this grand cataract was in Norway or America, the whole world would talk about it. I have viewed Niagara with admiration from all possible points, and of course in each case came to the conclusion that there can be but one Niagara on the globe, but Trollhättan is unique, if the expression is permitted; the falls are indeed no imitation, but something in and by themselves. Of course I expected to like them, but to find them so grand and myself so delighted over their unique beauty (pardon me once more), this was something unexpected, as neither descriptions nor illustrations are able to give an adequate idea of the reality.

We still remain at Utsikten. On the opposite side appears a cliff overgrown with trees and so high, so northerly austere that the impression remains forever. And now I look down into the deep, sombre river. Lo, not one cataract, but a whole set of them, a chain 5,000 feet in length. It is fall after fall, and no repetitions but new formations every time. I stood there long, leaning on a cane and trying to obtain one single impres-

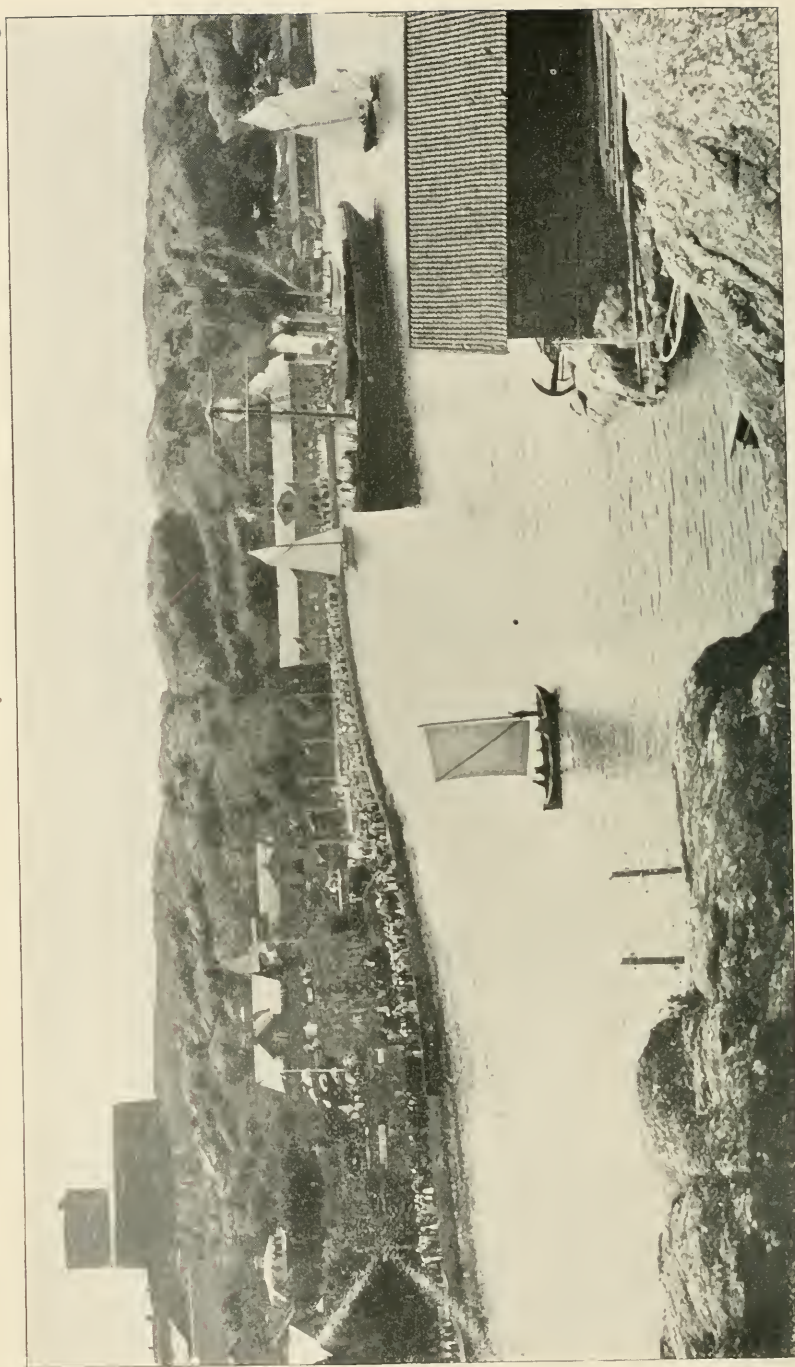
sion of the whole of this most wildly beautiful scene I have ever beheld. What a majesty in the multitudinous voices of the waters! What a completeness of the whole picture! How truly Northern the aspect of it all! Oh, how I love this untamed nature in its free defiance, in its callous austerity, in its smiling grace! Where besides in the land of my ancestors is found such a wonderful combination? I stand here yet. Look at the silver-ribbon in the dark-green frame, lo, how the spirits of the waters heedlessly jump from cataract to cataract, and behold how the rainbow from on high colors the spray sent up from the roaring mass of water as it tumbles down the rocks! Is nature dead? Indeed not. It lives—it lives at least here in old Sweden, for it lived for me that memorable hour I spent at Trollhättan.

We behold first the three Hell-Falls. They are formed by the mass of water plunging in wild haste over three precipices which appeared to me much greater than they really are. After these come the Stampströms Falls, and further down the Toppö Falls, which is the most important of them all in point of size and grandeur. Here the river rushes on with a weird and terrible sound in order to precipitate itself down a rock 44 feet in height. The cataract is divided in the middle by an island called Toppön. In one of the rocks on either side of the falls is found a large hollow place where, according to tradition, cruel robbers of old kept in hiding. Right above this hollow there was long ago a protruding rock called Skräddare Klinten or the Tailor's Bluff, which name, if the old legend is true, is got after a tailor who was sentenced to death but promised a pardon if he could, sitting on the high cliff, sew a new suit without getting dizzy in the terrific roar. One of the sources of my information says he succeeded, and another that he did not, but both agree that he eventually found his grave in the raging abyss.

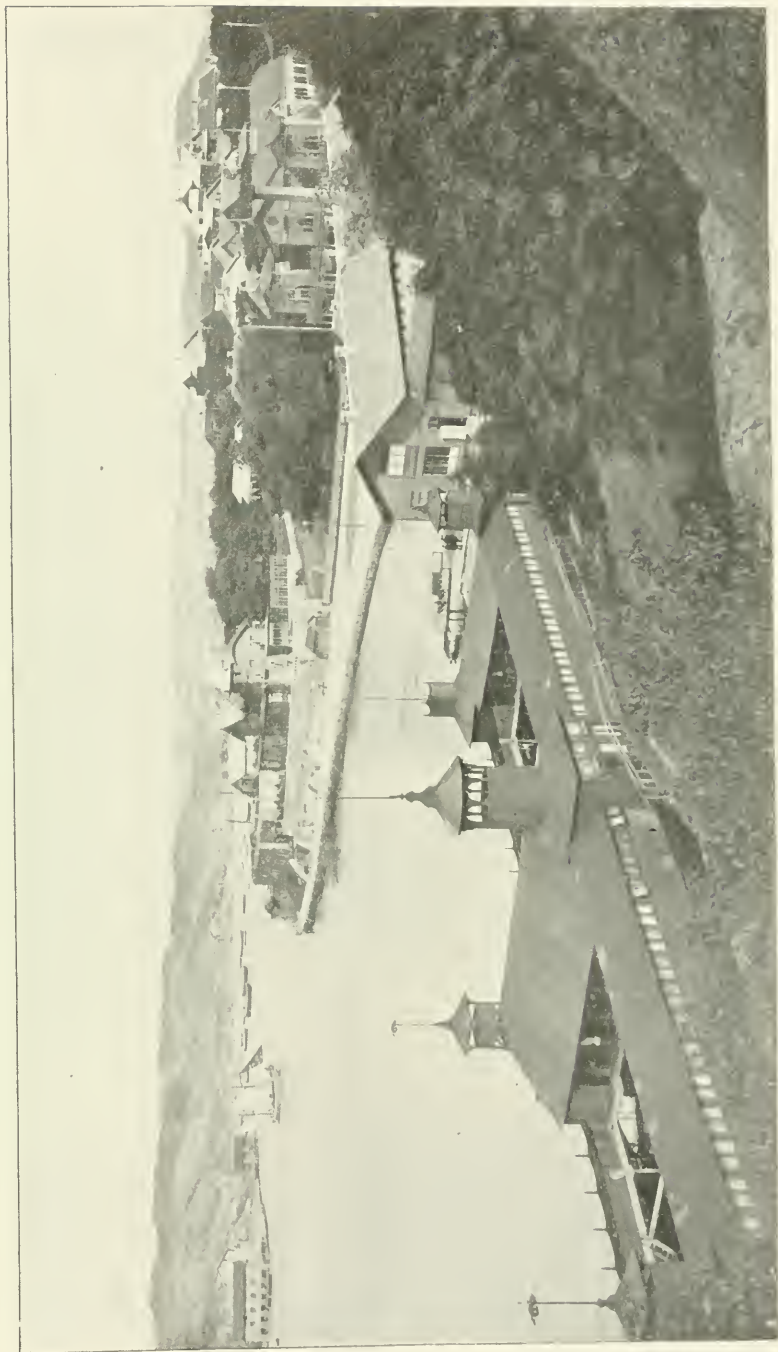
Near by is Kungsgrottan (the Royal Grotto) where several royal persons, as for instance, Gustavus III., Charles XVI. (Bernadotte) and Oscar I., have had their names cut into the rock.

The last of the falls, or the first, according to the way you take them, is called Gullöfallet, which throws itself down a cliff 26 feet in height, divided in its fall by an island, Gullön.

At the Toppö Falls there is a rickety iron bridge, as wavering and shaky as a new-fangled member of Congress when he rises the first time to make a speech. This bridge leads to a little rocky isle in the midst of the roaring stream. There the view



MARSTRAND WITH THE KING'S FLAG-SHIP "DROTT."



VIEW OF MASTRAND WITH THE NATATORIUM IN THE FOREGROUND.

is majestically grand. The roar makes all common conversation impossible. But you can talk all you want when you get away from there. While on the spot you are apt to be lost in deep and mute contemplation.

The power of the falls is of course enormous, said to be equal to 225,000 horse-power. Several industrial establishments are to be seen here, as saw-mills, paper-mills, mechanical shops and an oil-refinery.

As a place, Trollhättan grows all the time. It looked much larger and more populous now than seven years ago. A day at Trollhättan is ever memorable. Whoever goes to Sweden without taking in this place commits an unpardonable mistake from the tourist's point of view.

The following day we went towards Gothenburg and—our American home.



CHAPTER XLV.

VISITING THE KING.

Marstrand is one of Sweden's most popular watering places. It is located on an island of the same name about twenty miles north of Gothenburg. A little steamer takes you there and back for five kronor, or less than \$1.50. Upon arrival you find that Marstrand is six miles distant from the main land, being only one of a series of islands. Its nature is very weird, but the climate is wonderfully salubrious. The ocean air is everywhere, and the stormy North-Sea sends only its mildest breezes to the Summer-City, where Sweden's King spends a month every summer, joined by about three thousand of his happy subjects.

Bishop Johansson and his son, Cand. Phil. Johansson, who are spending a month there, received us very kindly and had rooms in readiness for us. Faithful to one of Sweden's best summer customs, we at once took a walk up the mountains, from which we enjoyed a most splendid and unique view. To my American friends of the Central States and the West, that view would have been something never to have been forgotten. Here and there we saw unlimited expanse of water. In other directions, and immediately around us, were islands, and rocks, and light-houses, warning the mariners of seen and unseen dangers. I noticed especially the "Pater-Noster" rocks, so-called because of the many prayers sent to heaven by unfortunate sailors who experienced danger and death on the terrible reefs, of which only a part are visible above the water's surface.

The climbing the mountains and breathing the pure salty breezes of the sea, were a splendid preparation for our supper at 8 p. m. We hurried somewhat as there was to be a soiree at 8:30, at which the King was expected to be present. I had never seen the King and was very anxious to see His Majesty,

of whom I knew and had heard so much. We succeeded in getting good places in the gallery and in a few minutes His Majesty, King Oscar, three members of the cabinet and other distinguished guests walked into the hall. King Oscar is the Peace-Monarch of Europe. His reign is of twenty-five years duration since Sept. 18th, and that period of time has been one of growth, development and increased prosperity for Sweden, but not by arms of war, but by more vigorous industries, increased popular education, and business principles applied to every-day life. The King is the most learned monarch living, an eloquent speaker, a most entertaining conversationalist, a poet of note, but also a diplomat and an astute business man.

But he is something more. He is the nearest and dearest friend of his people. It seems that he has not an enemy in Sweden. No nihilists in that Lutheran and educated country. The King's ear is open to everybody, that is the reason. Reforms and progress, and development by peaceful means are the order of the day. Yet, some wanted matters to move faster, but sure is better than fast.

There he stands, "every inch a King." Oscar II. is six feet three tall, is in good flesh, 68 years old, but his gait is that of a young man. He wears a full gray beard, trimmed quite short, and looks very much like his portraits. He was dressed in a dark-colored sack-coat, a white vest, and carried his white tourist and sailor cap in his hand. No soldier, no body-guard, no detectives around that King! His Majesty walked about in the hall, spoke with everybody, it seemed, sat down a minute here and a minute there, was all joy and sunshine to his friends and subjects, and looked for all the world like one of our own most popular presidents, only more democratic, more friendly than any public man of note, that I have ever met in America.

There have been Germans at Marstrand this summer. Some one asked the children of a lovely family how they liked Sweden. "Very well indeed, but there are so few soldiers here." Yes, it must seem queer to a German that the King moves about without soldiers guarding his person or watching his surroundings. The ship of His Majesty, "Drott," looks as peaceful as its royal passenger. Happy Sweden! And yet as long as its neighbors profess "armed peace," it must follow suit, fortify its shores, build navies, and drill its citizens in the use of not only books, but also arms. An opposite policy would, to me at least, seem

almost like political insanity. Oh, that the clamor of war would forever be expatriated from all civilized countries. And yet, what did not our own Senate do only some weeks ago? I blush when I think of it, think of the sorrowful fact that we clogged arbitration, by a series of political demagogery, entirely unworthy of our halls of legislation. The treaty did not suit our Senate? Well, why could it not be changed to suit it? Its destruction was needed for political purposes, that is the long and short of it to the average citizen. And the ignorant, immature, foolish and unworthy language used by some of the Senators! Yes, the American people will remember it all, by and by, if not at once.

The King had been busy with cabinet-meetings these days, days, but was gracious enough anyway to allow me a brief audience, which I, of course, appreciated very much. He well remembered Bethany College. His Majesty has been the friend of that Western Institution for many years, and our gratitude, which I personally expressed, is deep and sincere.

Oh, how King Oscar loves dear, old Sweden. He asked many questions in a hurry concerning my impression of the conditions obtaining in his kingdom in general, and about the great Exposition at Stockholm. One expression of His Majesty I will never forget. It is so characteristic of him and his reign. "Here I live in peace and joy with my people."

One cloud remains. Björnstjerne-Björnson and others in Norway persist in keeping up a continued agitation in that beautiful sister-country. B. B. and his associates are to me the most ungrateful, big-headed and near-sighted politicians imaginable. The end is not yet, and no one can say what it will be. What would be best, a stranger sees with small effort, it seems.

Carlsten is the fortress of Marstrand. It was not built yesterday. In 1230 the foundations were laid. In 1682 it was completed. The walls of the great tower are thirty feet thick. We ascended the tower, 172 steps, and were repaid by a magnificent view of the surroundings. We walked among the former prison cells, traversed an underground passage into the chapel of the fortress, and withal lived in the ages gone by for an hour with much interest and to our great enjoyment. The fortress is not used in its original capacity any longer.

There stands the King, the Peace-Monarch, on the shore, as our steamer leaves land, waving good-bye to his three cabinet-



VIEWS OF TROLIKHTAN : POLHEM'S SLVICE AND THE NEW SLVICES.



members on board, and to all and everyone of the passengers in general.

Long live King Oscar, and many well-wishes for his happy reign and kingdom!

While the fast-going steamer speeds towards the wealthy and handsome city of Gothenburg, I beg leave to relate to my friends in America what power is vested in the King of Sweden. They will certainly be surprised to learn how circumscribed by law that constitutional power is.

The following excerpt is made by a fully competent person:

The King.

7. The King's (the government's) public duties are given in the rules of government No. 16, according to which the King, among other things, has to:

Strengthen and further truth and justice, prevent and forbid iniquity and injustice;

Not to deprive or cause anyone to be deprived of life, honor, personal liberty, and welfare, without that he be lawfully convicted and sentenced;

Not to deprive or cause anyone to be deprived of real estate or personal estate, without investigation and judgment, in the manner in which the laws of Sweden prescribe;

Not to coerce or cause to be coerced anyone's conviction of conscience, but to protect each at the free exercise of his religion, unless the peace of the community thereby is molested or public scandal caused.

The King takes the oath in the privy council that he will literally adhere to the rules of government, the acts of the constitutional laws, common laws and legal statutes.

The King's Royal Prerogatives.

The King possesses the right of decision in the government after the advice of the privy-counselors has been taken. On rendering decisions at least three cabinet ministers must be present, and in more important cases all the members of the privy-council.

Matters which concern the relation of the realm to foreign powers, appointing ambassadors and other officials at the legations abroad the King decides, after hearing the minister of foreign affairs, the prime minister, and one more of the privy-

counselors. One member of the Norwegian privy-council is also called in.

The King can declare war and conclude peace after having heard the privy-council.

In the King is vested the supreme command of the army and navy, and the questions of authority which fall to him in this respect, the King decides, after the respective ministers of war or navy have given their opinion, without hearing the privy-council.

The King possesses two votes in the supreme court, whose judgments are rendered in the King's name, and require his signature.

In criminal cases the King possesses the power of pardoning, reducing life-sentence, and restituting civil rights, and property forfeited to the crown, after the supreme court and the privy-counselors have given their opinion in the matter.

The King stands at the head of the entire state-economy. He is also "*summus episcopus*," that is, supreme bishop, or the head of the ecclesiastical administration. At the privy-council he has to appoint the majority of the higher state-officials, and also several of lower degrees.

When the King finds that the welfare of the realm demands it, he can dismiss those who hold positions of public trust.

The King has the right to grant Swedish citizenship to any foreigner if he is of good repute, has completed his 21st year, has lived three years in the land, and can maintain himself.

With regard to the legislature the King has absolute veto, that is, full right to say no to the decision of the Diet. On the other hand the Diet possesses similar veto against the King.

The issuance of decrees, or laws and statutes which concern the public economy of the realm, and regulations for public institutions the King alone decides. The Diet has a right to express its wishes as regards the matter.

The King appoints the speakers for each of the two chambers of the Diet.

The King can convene or dissolve an extra session of the Diet, when it seems fit to him, and he can dissolve the ordinary session of the Diet when it has been assembled during four months. He can dissolve either or both chambers of the Diet, and order new elections. He can open and close the Diet in person, but must not be present at their sessions.

CHAPTER XLVI.

A FEW HOURS IN GOTHENBURG.

This heading sounds unnatural and unjust. A tourist ought not to act that way. To stay weeks in Stockholm and only a few hours in Gothenburg is not excusable except when there is an exhibition in the capital and the tourist is patronizing a steam-boat company that compels the traveler to wait several days in England for an Atlantic steamer.

I liked the Allen Line, but this arrangement did in no way suit my taste.

Gothenburg is the great commercial city of Sweden, that much you notice as soon as you enter it. Here money is honored to the same degree as in America. The people in this city show a fine appreciation of both silver and gold, wishing to come in possession of the metals in unlimited quantities. To me the little, cheerful and wide-awake city appeared much more beautiful now than seven years ago. It is remarkably well-built and looks solid. Pardon me if I say that I, as an American, fell in love with Gothenburg this time. Should the improvements and additions to the city go on at this rate for some time to come it will soon assume the appearance of a metropolis.

I had many traveling cares on my brain this time. It is always connected with a great deal more trouble to journey home again than to go away. So your humble servant at least has found it.

Mr. Lundberg, the accommodating agent of the Allan Line, placed himself at my service in many ways, for which I felt grateful.

It was, so to say, a foregone conclusion that we should meet many Swedish-Americans in this city.

At about noon the second day we went down to the harbor

to say good-bye to Dr. Bersell, Mrs. Lund and Pastor Lundquist. "Bon voyage, Andrew and Edda! We others will soon join you on the other side."

At the evening we were the guests of Mr. Rodhes and Pastor Stenvall. There we met Rector Palmgren and other friends. On my way thither I was overtaken by a sudden thunder storm, and I must say that the equal of it in force and grandeur is seldom seen even in America.

We talked about many things that evening. A certain lady in the company did not like America, and in that she, of course, differed with us Swedish-Americans, who defended our side of the subject with all our eloquence.

After this the religious congress in Stockholm was brought up for discussion. In our company the mere thought of such a congress was rather unpopular. Christianity is a revealed religion, and knows no competitors. No Christian can or will be impartial to Christianity. Some in our little circle were much astonished to see men in high positions within the State-Church participate in this congress. Concerning the opinion of the congress in general I now take the liberty to reproduce what my school and traveling companion, the Knight of the Order of the North-Star, etc., Pastor Abrahamson, says in "Fosterlandet." He writes:

"The much talked of religious congress was held from Aug. 31st to Sept. 4th. It commenced with a sermon in Storkyrkan, and the preacher was Canon Personne from Linköping, while the sermon, which treated of the formative principle of our church, that is the supreme authority of the word of God in all questions concerning faith, constituted an able and eloquent Lutheran testimony in this important case. The beginning of the congress, consequently made a very good impression on all who have their greatest treasure in the word of the Lord. The subsequent sessions of the congress were held in Riddarhuset and, as I was so situated, I attended almost all of them.

Regarding this congress you are compelled to ask: "What was the use of it? What are the existing needs that made it necessary?" The first answer must be that it was not brought about by the representative men of the Swedish Church. If the matter had depended on them there would have been no congress. Some very prominent clergymen told me that the interests of the church could be handled better at the general church-councils



STOCKHOLM : THE ROYAL PALACE FROM GUSTAF ADOLF'S SQUARE.

and the common ministerial meetings than at a congress of this nature, and hence they were opposed to it. No, the congress was the creation of the modern Bible-critics, and no wonder then that it was looked upon with a good deal of suspicion by the Christians of our native land. But what was to be done when it could not be prevented? And, had the true friends of the church any duties to perform with regard to it? Many of them decided to be present in order to counteract the tendency in the Ritchlian direction. It was on this account that many older clergymen who had opposed the holding of the congress expressed themselves satisfied with Bishop Scheele as its president, though he also was against it, his motive for participation being well known. And by the same motive other earnest clergymen who attended were actuated, such, for instance, as Prof. Rudin and others. The bishop accepted, too, the presidency only on the express condition to be allowed full freedom to conduct the proceedings according to his own judgment, and to correct anything by him deemed wrong.

The lectures delivered were not at all what I expected them to be. Max Mueller's speech surprised me the most. It did not meet the expectations either as to style or contents, and hence it elicited no discussion. Some speeches were very good. In one speech the modern scepticism was pictured in clear and vivid light, but it was met by Prof. Rudin and other members with the most powerful and eloquent testimonies for the word of God. It is to be hoped that their replies will be permitted to accompany the speech in the reports of the congress.

What was gained by this congress? It was said that the ulterior end of it was to show the results of scientific research in relation to the Bible, but I do not believe that any such end was accomplished. And what did they then accomplish? That the future will have to show. Much good, I hardly think, will accrue; and if it does not turn out much else instead we have, next to God's grace, the weakness of the "progressive theologians" and the strength and vigilance of the president and others to thank for that. It was noticeable that the public took very little interest in the proceedings, as most of the sessions were not attended by more than could well be accommodated in half the space of the building."

The next day we viewed a part of the splendid city. Some of the members of our company had several days at their disposal.

How filthy Hull and Liverpool look when you arrive there direct from the clean and cheerful Gothenburg.

At the hotel we were paid a visit by, among others, the associate editor of Göteborg's Aftonblad (The Evening News of Gothenburg), Mr. Elander, a Swedish-American. Thanks for the visit and the papers!

After a short call on relations to some Lindsborg friends we embarked at 1 o'clock p. m. on the steamer Ariosto, and thus our visit to Sweden terminated this time.

Thanks for the flowers! Thanks for all!



CHAPTER XLVII.

KING OSCAR'S JUBILEE.

Oscar II. had been King of Sweden twenty-five years the 18th of September, 1897, and this occasion was duly celebrated by a jubilee in Sweden, and everywhere else where the Swedish tongue is spoken and Swedish hearts are beating. For the fame of this king has gone far, and his name as well as himself is loved and revered everywhere. What he is and what he has been for his native land and its people cannot properly and adequately be described in this book, the purpose of which is quite a different one besides. However, the festivities witnessed all over the world in honor of King Oscar show beyond doubt that he is considered and respected as one of the superior men of his time. Let us briefly review King Oscar's jubilee as it occurred in Sweden and elsewhere.

In Sweden, Stockholm was of course the chief place for the festivities, which assumed the greatest splendor there. The solemnities lasted two whole days in that capital, from September 17th to September 19th, though there were echoes of them extending into the following week. The celebration began with a divine service in commemoration of Charles XV. It was a beautiful thought of the living king thus to remember the dead brother who was his predecessor on the throne. "The popular king," as Charles was called, is living still in the hearts of the people, though 25 years have fled since he quitted his mortal habitation. He will never be forgotten, and therefore the act of Oscar in this case is understood and appreciated. At the memorial service, which was held in the Church of Riddarholmen, where all trophies and other dear things of the historical past are preserved, the elite of the nation had gathered on this occasion—court, army, congress, church, science, everything of

this kind being represented. The poet Carl Snoilsky had written the cantal that was sung, and Bishop von Scheele preached the sermon.

Among royal personages who at the festivity represented foreign countries were the crown prince and crown princess of Denmark, and also the Princess Thyra of the same country; Prince Fredrik Leopold of Prussia; the Duke Regent Johan Albrecht of Mecklenburg-Schwerin, the Grand Duke of Saxe-Weimar, the Prince and Princess Waldeck-Pyrmont, the Grand Duke Constantin of Russia, the Arch Duke Eugene of Austria, the Duke of Aosta, Prince Christian of Schlesvig-Holstein, Prince Ruprecht of Bavaria, Prince Chira of Siam, and many others, not to forget the Kings of Roumania, of Sachsen, and of Greece, besides the Sultan of Turkey, represented by extraordinary ambassadors. Congratulations were also delivered by the republics Paraguay and Bolivia through their consuls.

The homage of the learned of Europe was especially grand. Dressed in the uniform of the Academy of Science and surrounded by the foremost among the scientists of his land, the king received the deputies from the foreign universities, all appearing in togas or the uniforms of their respective societies. The Universities of Vienna, Leyden, München, Bologna, Cambridge, Oxford, and Strassburg delivered to the king, through their representatives, artistically embellished diplomas, conferring the title of doctor and honorary membership. The speeches accompanying the diplomas were answered by the king in French. The University of St. Petersburg and the Royal Academy of Art and Science in Berlin both made King Oscar an honorary member. Never before has a king received so many and so great marks of distinction at one time.

Other committees and delegates who had come to pay the king their respects were very many and unusually brilliant. I record the following: The court and staff of the king, the Swedish and the Norwegian state councils, Knights of the Order of the Seraphim, the two chambers of congress, directors of the state book and treasury department, the governors of the provinces, the provincial councils, city councils of Stockholm, Gothenburg, Malmö, Norrköping and Gefle economical societies, the supreme court, the Swedish ministers to foreign courts, colleges and other governmental departments, the mayors of Stockholm and Gothenburg, generals, colonels, admirals and commodores, the arch-

bishop (who spoke for the clergy, expressing the wish that the state church long may retain its *summus episcopus*, at which utterance the king, to whom the allusion was made, stepped down from his elevation and embraced the aged prelate), the directors of the Riddarhuset (the house of Nobles), the Universities of Upsala and Lund, Caroline Institute, the High Schools of Stockholm and Gothenburg, academies and learned societies, the Masonic order, the central committee of the exposition, deputies from numerous cities, the Numismatic Society of Sweden, the Society of the Red Cross of Sweden, the Swedish Society of Physicians, the Society of Druggists, the Society of Teachers, the general Society of Popular Teachers, the Swedish Association of Actors, the Bookkeepers' Association, the Manufacturers' Association of Stockholm, the Mechanics' Society of Stockholm, similar societies of the cities of Gothenburg and Norrköping, the Swedish Association of Authors, the Artists' Society of Sweden, the Lithographic Institute, the Swedish Hunters' Association, the Yachting Society of Sweden, the Swimmers Society of Stockholm, the Young Men's Christian Association (led by Prince Bernadotte), the Swedish Missionary Society, the Methodist Episcopal Church, the Augustana Synod, led by Rev. Swärd, the Hebrew Congregation, the Swedish Sharpshooters, the Anthropological and Geographical Society, the Technological Society, the National Lodge of Good Templars, the Society: Friends of the Poor, Stockholm's Chess Players' Society, the Society: Assurance Association of Laborers, the Police Corps of Stockholm, the Agrarian Association of Sweden, the Dentists Society and the Society of Subordinate Army Officers.

The speech in which the Augustana Synod, represented by Dr. Swärd, expressed its congratulations, was this:

"Your Majesty! As a representative of the Augustana Synod and its college at Rock Island in the United States of America, (which Synod now consists of about 200,000 members, the majority of whom were born and raised in Sweden), I beg reverently to express on this significant occasion, and in the name of that Synod, the most heartfelt gratitude, coupled with the sincerest wishes of future success for your majesty. I assure your majesty that our church heartily rejoices over the peaceful and successful reign you, by the grace of God, have given your people these twenty-five years, a time full of blessings for the land and its inhabitants, blessings, be it further said, that even we in the far

off West have felt in the highest degree. Most reverently we now pray that your majesty will, henceforth as hitherto, kindly remember our Lutheran church in North America. I am also requested to deliver to your majesty an address, but as that has been delayed in England, I have to beg that you graciously receive it when it arrives. (This address arrived immediately after the close of the audience.) I wish and pray that God's choicest blessings may rest upon your majesty and the whole royal house, now and forever."

The king replied as follows:

"I thank you from my heart for the words you have expressed on behalf of the Augustana Synod. Though you all live far away from your native land you are not distant from my thought and my well wishings. The bonds uniting those of a common origin and a common faith reach further than the stretches over which the Atlantic billows are surging."

The Bethany College in Lindsborg, Kansas, which belongs to the Kansas conference of the Augustana Synod, did also verbally, through Pastor J. Seleen and Dr. E. Floren, express cordial congratulations, to which the king replied.

A delegation of ladies, representing benevolent societies, paid its respects to the queen who has always manifested a warm Christian interest for the exercise of true Christian charity of all kinds.

Besides this personal homage paid the king he received a great number of addresses and gifts from abroad as well as from his own subjects. Among the latter I may mention the following: Addresses from the Historical, Antiquity and Literary Academies (a poem of homage in Latin), the Musical Academy, the Universities and the High Schools, the General Artists' Society, the Young Men's Christian Association, the Humanitarian Scientific Society in Upsala, the Red Cross, the Military Scientific Academy, gifts and addresses from the relatives of the King of Sweden (a chandelier of silver), the court departments (a so-called nautilus bowl set with jewels), the Lithographic Institute of the general staff (splendid lithographical pictures), the Swedish Academy (its large gold medal), the members of the Stockholm common council (a fine picture worked in silver and set with gold, pearls and diamonds, and besides the promise of 200,000 crowns for a hospital for consumptives), from the ladies of Halmstad a table set of flowers. By a national subscription has been col-

lected a jubilee fund of 2,200,000 crowns, which fund shall, in accordance with the will of the king, be employed for combating the ravages of tuberculosis.

Of the foreign gifts and addresses I will mention these:

The Swedish Americans, a splendid silver vase bearing some Swedish-American emblems. The design was made by Mr. Charles Friberg. This gift, accompanied by an excellent address, was delivered to the king by Mr. Ferguson, the American minister in Stockholm; the Augustana synod, an address, richly gotten up and signed by leading ministers and laymen of the synod; the Bethany College, a similar address; the Scandinavians of Utah a box of onyx, containing the Mormons' book in handsome binding; the professor of languages and eloquence, Mr. Frank Gustafson of Helsingfors, a latin poem dedicated to the only crowned scholar in Latin; Swedes in Rio Janiro a large picture with panoramic views of the pretty city; the planter, Major Novas, in Brazil, a load of the best coffee, etc. Through the Countess Torborg-Rappe, from the Swedish-American Women's Equality Society (in which Mrs. Emmy Evald is president), an extraordinarily fine address.

Saturday, September 18th, was the festal day proper. A solemn Te Deum was then held in the palace chapel, being a Thanksgiving service, to which the king had given the members of his family special invitation, also the royal guests present, the court members and ministers of state, the members of congress, the most important state officials, and the foreign deputies. The sermon was delivered by the chief court chaplain, Bishop Billing, who preached earnestly and eloquently on the text taken from Jeremiah, chap. 29, verses 1-2. The service closed with the singing of psalm 272 of the Swedish hymnal, while the cannons thundered from all vessels anchored in the harbor and at the levee. An impressive scene was witnessed at the termination of the solemnities, when the King and the Queen effectively embraced their sons and kissed them.

Otherwise the jubilee was celebrated by illumination, singing, festive dinners, promenades in carriages, torch-light processions, a. s. o. The illumination was everywhere splendid and wonderfully brilliant in some places. Never before had Stockholm been seen in such an ocean of light, and never will the inhabitants of the city forget the blinding glare of flames conjured forth on the shores of Lake Mälär, in homage of the royal couple that have

shed so much splendor over Sweden before the other nations. The royal cortege, consisting of about forty vehicles, proceeded through the radiant streets, the object of grand ovations and showers of flowers, music, cheers, and storms of jubilant exclamations. When was a king paid such homage by his people? And the torch-light procession! A line of 1,500 singers, headed by the white-capped students of Upsala, a grand parade, with torches and lights in the hands and the fire of enthusiasm in their young hearts! Six abreast, the procession is slowly crawling along like serpents of fire in the direction of the palace. Outside the southern vault of the palace the torches are extinguished. A march is played; the ranks arrange themselves in the spacious court yard; the gigantic chorus sings for the king, breathing its sentiments in the national hymn "Stilla Skuggor," and the monarch, with signs of emotion in his features, stands at a window in the palace, crying, "thanks, my friends, thanks to you all." Then the cries of long live the king grow stronger and clearer, whereupon the crowd departs, singing with thrilling effect "Dånen liksom åskan, bröder, högt var fosterländska sång (sound as thunder does, our brothers, now, our patriotic lay), the king remaining in his position, deeply sunk in a musing, dreaming state of mind.

The marshal, Frederick von Essen, said of the homage a few days later, when he met the students in Upsala and tendered them the thanks of the king, that he, the king, had been very deeply touched by the demonstration, no other part of the festivities having made such a deep impression upon him. The most profound effect was visible when a thousand voices sang these farewell words:

"Azure vaults with the star hosts teeming,
Let the lights of our souls be gleaming,
Let us of future bliss be dreaming,
When it draws near the eventide."

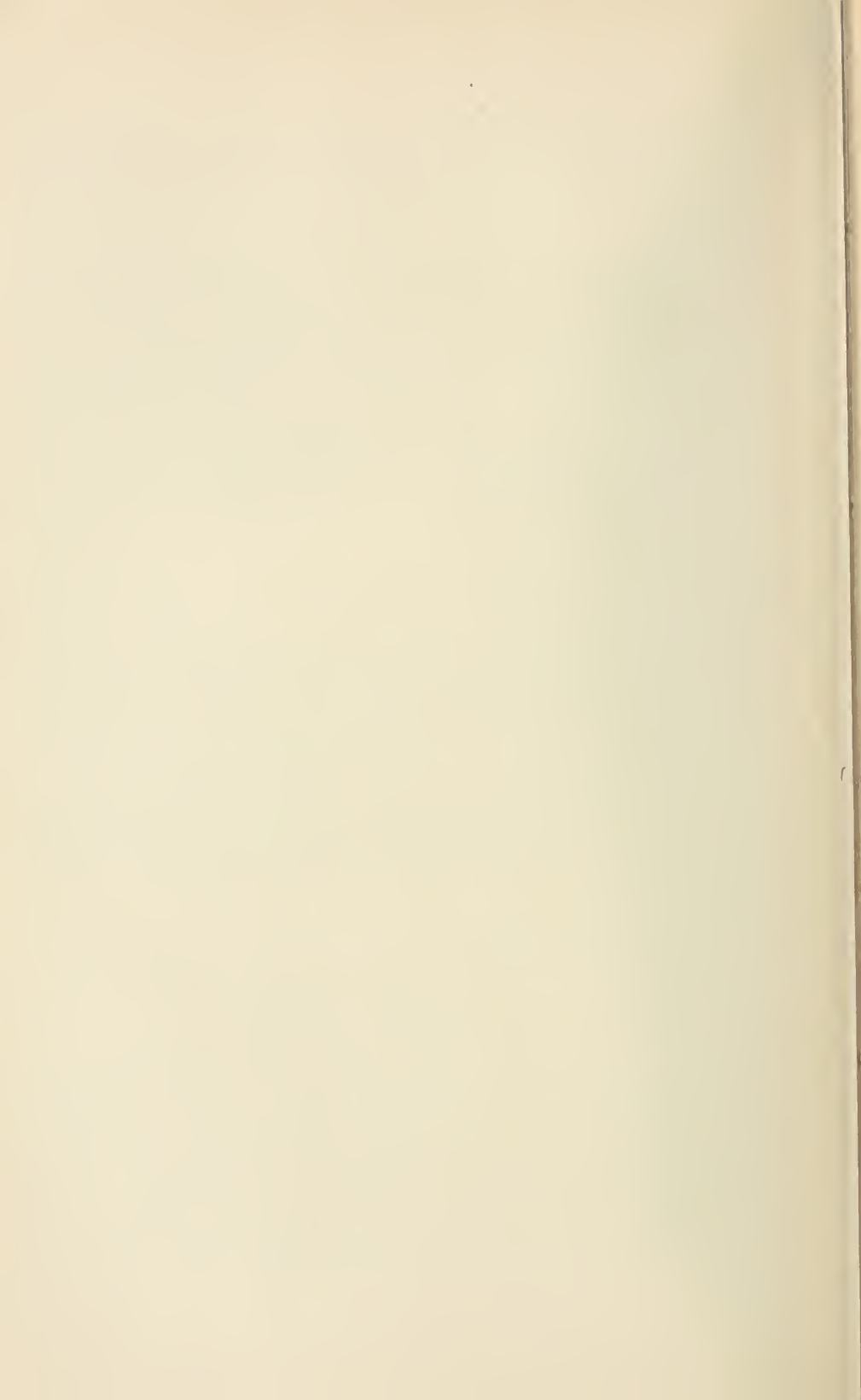
The general musical festivities must not be forgotten, nay, they cannot be forgotten by any one who was present at them. A monster chorus of the foremost singers of Sweden, where every member knew and felt the power of song! A gigantic concert where every number on the program was executed with youthful ardor! Such was the first general musical festivity of the jubilee, performed in the music hall at Fredrikshof. Never before have



3
GOTHENBURG: 1. THE GRAND THEATER. 2. ART MUSEUM.
3. THE KING'S GATE AVENUE.



GOTHENBURG : 1 NORTH AND SOUTH HARBOR STREETS.
 2. PART OF THE HARBOR, WITH THE CUSTOM HOUSE.
 3. CITY HALL AND THE SQUARE OF GUSTAVUS ADOLPHUS.



any number of singers sung with such zest and spirit the national hymn, "Ur Svenska hjertans djup en gång" (Out of our Swedish hearts we send). Other popular songs, such as "Hör oss, Svea," "Jag vet ett land," "O, Gud som styrer," "Härliga land," "Frihet bor i norden," "Du ganla, du friska, du fjellhöga nord," were rendered with equal force and effect. And the public that filled the large hall to the uttermost of its capacity, the royal personages, young and old, big and small, applauded repeatedly until you wondered if there was no end to it; the 1,500 students meanwhile waving their white handkerchiefs—snow-capped billows on a white sea. And the king, who can imagine what he felt in his inner heart, where he stood in the midst of a jubilant throng, and the object of such loyal enthusiasm?

But it was not in Stockholm alone the jubilee took place. Everywhere within the limits of Sweden, in cities and in the country, church services and festivities were witnessed, temples, halls, school rooms and other public places being used for the purpose of expressing by words and deeds the sincere joy over the king's successful reign so many years. Speeches, music, processions, torches and demonstrations of every kind were on the programs throughout the country. The people of Sweden were simply carried away by their loyal love for their king these two long-to-be-remembered festive days.

This jubilee extended far beyond the boundaries of the king's own country, for it was celebrated with a will in foreign countries. Norway, being a part of his own domains, came, of course, next to Sweden in real enthusiasm. In Christiania, the capital of that country, great arrangements had been made for the celebration a week later than in Sweden. The public sermon was preached by Bishop Bang in the Church of Our-Redeemer, the text being Psalm 103, vers. 1-2. This divine urged the Norwegians to rally around the king in closed ranks. The public buildings in the city were richly decorated, the illumination brilliant, and the popular processions grand. The audiences were given about the same way as in Sweden. The king and the queen were made the objects of a continuous jubilant ovation by the masses of people filling streets, squares and windows. When the king after a speech to the people proposed the singing of the hymn "Ja vi elsker dette lande," and having, with bared head, joined in the performance, a storm of wild enthusiasm broke out among the assembled thousands. The king and the whole royal

house received in every way the strongest assurances of love and loyalty. One correspondent says: "The vast, grand and imposing popular demonstration that I just now have witnessed is a most convincing proof of the fact that the king's power rests on a broad basis, even here in Norway, and that the nation has his cause at heart."

In Helsingfors, Finland, the Swedish-Norwegian guild, and the Swedish Social Club, of that city, celebrated the occasion. At the guild Count M. Björnstjerna made an eloquent speech. In London the Scandinavians spent three whole days in merry-making, while charge d'affairs, Th von Ditten, the legation Preacher Palmér, and the Norwegian, Pastor Barman, contributed to the solemnities with eloquent and patriotic ovations. In the Swedish church service was held. Of the general tone among the Scandinavians the Daily Chronicle says: "Only the presence of the king could have increased the enthusiasm manifested by Norwegians, as well as the Swedes." In Berlin, Germany, the Swedes had not forgotten King Oscar's jubilee. At a fine collation on the 19th they brought him their homage, the secretary of the legation, Mr. Strömfelt, firing the hearts of the Scandinavians by an eloquent speech.—In Paris, France, the occasion was solemnized by the Scandinavians at a dinner spiced by songs and speeches. In St. Petersburg and Moskwa, Russia, and in other places the Swedes held church services and meetings. Besides jubilee festivities were arranged in the cities of Lübeck, Wismar, Danzig, Leipsig (in the latter place the provincial governor, Johannes Nilson, delivered the oration, after which a telegram was received from his cousin, the great singer, Christina Nilson), Vienna and Constantinople, at which place the Sultan himself, the grand vizir and minister for foreign affairs tendered their congratulations by representatives.

Last, but not least, come now the Swedes in America, who in the most unmistakable way manifested their love for the old country and its king. Almost in every place where Swedes are found in any large number, east, west, south and north, did they celebrate King Oscar's jubilee, as in New York, Boston, Philadelphia, Chicago, Minneapolis, St. Paul, San Francisco, &c. The Augustana Synod especially showed unfeigned and sincere affection in this case by services in its congregations, and the schools at Rock Island, St. Peter and Lindsborg.

Add now to all what has been said of King Oscar's jubilee

that he during the festal days received 400 telegrams from all parts of the world, and it is easy to see and acknowledge that this homage paid this aged monarch has never been surpassed.

The king has expressed his gratitude in many ways to those who participated in the jubilee proceedings. He has done so by special letters; through the mayor of the capital, Mr. Tamm, to the people of the city and the police for their exemplary conduct; through the Marshal von Essen to his beloved people for their unanimous homage, and through the minister for foreign affairs to all the Scandinavians in other countries, who during the festivities showed him and the queen so many signs of precious affection and esteem. This last acknowledgement, which is of greatest interest to us Swedish-Americans, is as follows:

"Your Excellency!

From the legations and the consulates of the Union, from Scandinavian and other societies in foreign countries, from private men and women of Swedish and Norwegian birth in distant lands, and lastly, from many who have left their native country for good, though still attached to it by bonds of love, so many evidences of affection for me and the queen have these days come in the shape of letters, telegrams, addresses and gifts, that it becomes impossible to send each one and all our personal thanks. I therefore request your excellency to communicate to all who have thus given us joy the expressions of our sincere gratitude. I am yours ever with favor,

OSCAR."

Besides the king gladdened the hearts of many of his faithful subjects with medals and stars and signs of different orders and degrees.

The purpose of this brief description of the jubilee festivities is to show that the King of Sweden is respected all the world over, and that Oscar II. is beloved by his people, and that he holds them very dear in his heart.

Foreign papers actually tried to outdo each other in the praise of the grandly successful jubilee in Sweden, of King Oscar II., and of the Scandinavian people. To these papers belong the Times and Daily Chronicle (London), Hamburger Nachrichten (Bismarck's organ), Berliner Tageblatt, Frankfurter Zeitung, Vossische Zeitung, the Cologn Gazette and the München Zeitung these last six being all German. Then there were Le Temps

(France), Nuova Antologia (Italy), and National-tidende (Denmark.)

We cannot conclude this sketch in any better way than to quote what the *Vossische Zeitung*, before referred to, said on the occasion:

"King Oscar of Sweden and Norway is now celebrating his twenty-fifth year jubilee, and what at this juncture attracts the greatest attention is the personality of the monarch himself. King Oscar is one of the most sympathetic of contemporary rulers. He is the prince of peace and the indefatigable promoter of art and science. The most beautiful termination of his long and prosperous reign would be such a settlement of the Swedish-Norwegian contest, whereby both the sister nations could procure permanent harmony. For these thinly populated and long extending countries the union is the only means for their welfare. A celebrated Norwegian popular orator and poet was recently heard to sigh for "the modern ruler." Well, he did not need to seek long to find him. Any land could call itself blessed with such a ruler as Sweden and Norway have, for whom the prosperity of the people, and the development of all arts and sciences stood as the highest aim of his duties as king. May King Oscar on these days receive the candid congratulation of this Germany, to which the northern countries are united by so many sacred ties! May the prince of peace on the thrones of Sweden and Norway be granted many years yet to rule!"

To this last wish is hereby added a sincere and cordial: So mote it be!



CHAPTER XLVIII.

HOME AGAIN!

Home again!

Our homeward voyage was pleasant enough, though the North Sea, always unruly, had a tendency to increase our already strong love for the solid part of the globe.

Seasickness is indeed nothing to laugh at. Oh, how miserable the victim is! Even I know now by practical experience what it is. My pride as a tourist has vanished, for, while prostrate on the deck, I, like the rest of the passengers, had to exclaim: "Ulrick!" The old North Sea was to blame for the whole thing.

In Liverpool we were shown much kindness by the agent of the Allen line, Mr. Ennis. He was an old friend of the late Colonel Hans Mattson, and related how he once surprised him by a telegram from Skåne, ordering places for 700 passengers.

Then we visited the Swedish Sailors' Home, which we found very inviting, and in every way suited for its purpose. Among papers found there was our own beloved "Augustana." What we then felt we can best express by quoting a little letter sent to the editor, and inserted in "Augustana" for September 16th:

Dear Augustana!

"Today some of us made a visit to 'Evangeliska Fosterlandstiftelsens' mission for sailors in this great seaport city. It was especially agreeable to find, among other conveniences, a large and fine reading room, comfortable in every respect. Just think what a blessing this is for emigrants and sailors! Let us not forget our own immigrant mission in New York, so deserving of our encouragement, and in need of support.

"Among papers from America we found Augustana, Hemlandet and Missions Vänner. When traveling in foreign countries papers that you are familiar with appear to you like old

friends and greetings from them. It is, therefore, very good and useful to supply such reading and mission rooms with literature of this kind.

A pretty little church or chapel is attached to this mission, and services are held five times a week for the sowing of the heavenly seed in human hearts.

We Augustanites sat down at once and perused the Augustana. No wonder that the editor-in-chief found it so pleasant in Vasa while on his visit there, for it is a really agreeable place, ascribable in no small degree to the fact that our friends, Dr. Norelius and Reverend Fremling, reside there.

We noticed what Dr. Lindahl said about the minister's cloak and the Luther coat. The author of this concurs perfectly in what was said. In the first named garment appears only a part of what once was a real thing to wear, while the Luther coat undoubtedly is the most practical and useful, and also the most tasteful garment imaginable. It is especially suited for the American summers, besides being just the thing that could in an external way unite us to the Lutheran church in general.

But how good, after all, that costumes and ceremonies do not form any part of the essential elements of the church.

And how well we relished O. O's grand utterances about the Swedish language! That tongue does not die soon in America. It shall never die if we only do our duty to it and to ourselves. I have in my humble way for years defended and emphasized the same sentiments, viz.: this, that the United States is the gainer by every nationality preserving and perpetuating whatever good it has inherited and taken with it to these shores. While this is true in a general way, I hold that the special duty of our Swedish-American schools is to pay all possible attention to the Swedish language, Swedish literature and Swedish history. English comes as of itself, and we shall never need to be deficient in that tongue. Our parents do not make their sacrifices to our schools for nothing. They desire that these institutions shall preserve our Lutheran faith, and our Swedish tongue, and it cannot be amiss to remind all those concerned of this once in a while.

Pastor Torell touched upon a very important subject, but found, as it appeared, no willing listeners. Anybody is able to see that education without the fear of God and Christianity is nothing more than heathenism more or less refined, but every-

body will not look at the matter in that way, for otherwise we should find more young Swedish-Americans attending our Christian colleges, which certainly constitute our most important mission. Let us try to love and maintain those institutions by all means. Hold what you have, is the command. The institutions we have are the gifts of God, that is a thing we all agree about, even though we may differ as to the way we shall perform our duty.

These lines I write on the paper belonging to the Sailors' Mission. May God bless its work in every possible way! Thanks for the hour spent in the reading room!

In our company are Pastor Tengwald and his wife, Pastor Frost, and Pastor Stenwall, the Professors Sandzen, Thorstenberg, Sellberg and our newly elected teacher in drawing and painting, Carl Gustafson—Lotave, the Brothers Holmbom, from Michigan; Miss Swenson, from Cheyenne; Mrs. Danielson, from Topeka, and also some other Swedes.

Receive, dear Augustana, our greeting!

Professor Gustafson-Lotave is a son of Småland, born in the city of Jönköping, and he seems to be just the man for the place he is to fill. He has a good general education and has spent two years in technological schools, at Stockholm, and also two terms as a pupil of Axel Kulle, Zorn and Richard Berg, besides two years in the best art schools of Paris. He is also sculptor, wood engraver and designer in clay. He has sold some pictures already and got some praise from the public journals. His fort is figure painting, which is very important when we come to the question of altar pictures, for which orders are still received at Bethany College.

We embark this afternoon and hope by the grace and protection of God soon to land hearty and well in our own country.

Dr. Floren had to remain in Sweden at least one month longer on account of his broken limb.

Just think what a great influence a paper like "Augustana" exerts on our countrymen. May its circulation be more and more extended and the blessings conferred by it greater in the same measure.

The trip across the water went well enough. But twice we were thoroughly terrified by the failure of the engines to continue their work. The feelings at such mishaps are indescribable.

But our captain was a prudent and conservative man. His adopted motto is: "Better a day late than not to get there at all." Who will not subscribe to such a wise sentiment?

The St. Lawrence bay and the river with the same name deserve a separate chapter, which will come next year, if not before.

How good one feels to be home in his native land once more. We got there after having passed the great tunnel at Port Huron. Through smoke and dust, the worst we have ever experienced, and with a speed of fifty miles an hour we finally arrived late in the evening to the incomparable cosmopolitan city of Chicago, only to stay fifteen minutes before continuing westward.

In Kansas City we remained over night. In the evening I had the opportunity to speak of my traveling impressions before quite a large audience. They commanded me to use the English language, which I did with great pleasure. The request for this lecture met me at Liverpool, demanding an immediate answer by cable.

At Salina we were met by family members and other good friends. One hour more and the train stopped at Lindsborg, and there ended our European trip this time.

An hour later we were most cordially received by 500 friends who had gathered in the dining room of the college.

HOME AGAIN!

And this means hard and persevering work as long as life and strength hold out.

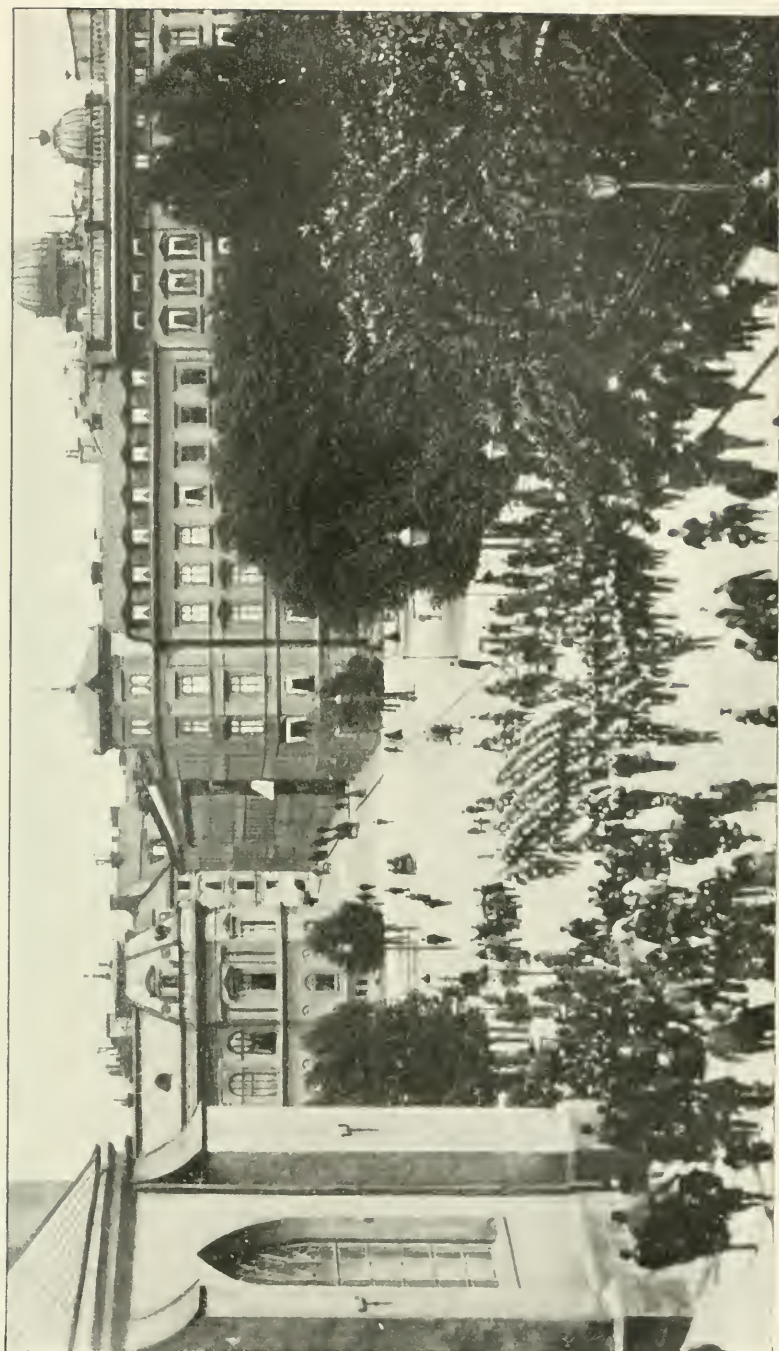
What shall be the object of our exertions?

The answer is simple: We shall work for the welfare of our people.

What else shall November 6th remind us of? What did he do who on that day, 265 years ago, shed his blood for others?

If our Swedish people shall be able to fill its mission as an element in the great republic it must live with open eyes, warm hearts and clear consciences.

So far it has succeeded well in this country. This is first true of us in an individual capacity. But who can say that the nationality, as such, has not in a marked degree improved its general status, while it has won an enviable reputation as an important factor in the new nation now in making.



STOCKHOLM : THE WATCH MOUNTING GUARD.

Remember, too, the Swedish-American press. What an honor that is to us Swedes in this country. There is nowhere in Sweden any journals edited better, or with more care, than the best ones among the Swedish-American papers. The one who writes this is glad, indeed, over this encouraging fact, for the influence of the press cannot be overestimated.

The sacrifices our Christian Swedish-American people have made for churches, schools, orphan homes and hospitals are, indeed, great, and deserving of the highest praise.

What will then the future be? Such as we Swedish-Americans make it. We, coöperating with God, must shape it.

But there are shadows on the otherwise handsome picture.

Selfishness, envy, hatred and other mortal sins appear too often in the individual. The Swedish-American is not always true to his ancestors in magnanimity, public spirited zeal and godliness.

Intemperance, and other vices, have presented a deformed figure of the nationality in some respects here and there among us, throughout the great land.

Within the world of journalism the danger of sensationalism, invited by greed, may face us if we are not on our guard. Let us hope that we shall not see a "New York Journal," or a "New York World" in Swedish, for such a day would be deplorable indeed. The inviolate conscience of the press is the necessary safeguard of a free people. It cannot be denied that the interest for the spiritual side of life, for Christian culture and charity has decreased considerably of late. The spirit of the world, which always falls like a deathly pall over everything spiritual and ideal, is inclined to affect us, too. Severed by the claws of that monster even the rich considers himself too poor to care for anything but himself and his earthly treasures; and under the same evil spell the most penetrating mind is dulled to that degree which permits it to see nothing worth living for but the evanescent joys of the day.

But the bright redeeming features of the pictures are many and cannot be darkened by the shadows.

Our people have, on a large scale, risen high above its former level, that no one will deny. This is discernible on many fields. But it has been done gradually and slowly, so that many a one who never goes away from the stage of action cannot notice it. What I contend is that the Swedes in America are progressing.

Our religious and political journals are in many cases edited better than before, which any one can see. Many of our papers that not long ago were much below the average mark have developed into respectable journals, and taken place in the front rank. Those always good are better, those very good before, excellent now. Some exceptions there are, but that is natural.

Our Swedish-American colleges are more advanced, deserve in a higher degree their names, and are in all respects superior to what they once were. The courses are more thoroughgoing and systematical, the department larger in number, and more adapted to the needs of our people, and the teaching method more perfect and satisfactory.

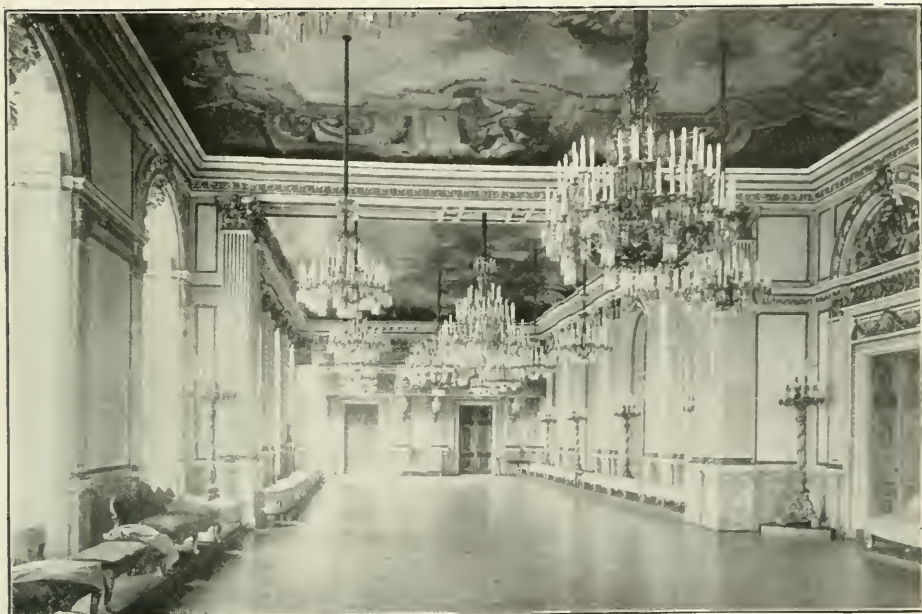
This is a bright point—the brightest of them all. When our Swedish-American colleges cease to exist, then we will also see the end of our nationality as a distinct factor in the body politic. Neither the press nor the church would be able to maintain it without the aid of the schools. The colleges are of vital importance to the perpetuity of the nationality. If the church and the press have to perpetuate themselves, then the best thing they can do is to assume a friendly attitude to the schools. And this truth, I think, they have practically acknowledged long ago.

Our orphan asylums and hospitals improve rapidly. The principle of charity is not dead among us, but manifests more life than ever.

In our churches the pure word of God is proclaimed with power. Our preachers and ministers are urged and encouraged to higher and deeper studies, to better preparations for their sermons, to the observation of more care in style and contents—and to the performance of the duty to say amen at the proper time.

We preach nowadays often in English, too, in order to take care of the Swedish-American youths who have distanced themselves from the tongue of our forefathers. And this is as it should be.

Many Swedes begin to donate considerable sums to our schools, our charitable institutions, our mission work, and other general and public purposes. Nothing can be more commendable than that. It has always been an American custom to uphold causes of this kind by private contributions, and if we could induce the rich and the well-to-do among ourselves to imitate the natives more generally in this way, our institutions would



THE ROYAL PALACE: THE BANQUETING SUITE. "THE WHITE SEA," OR
WHITE MARBLE BALL ROOM.



THE ROYAL PALACE: THE CROWN PRINCE'S SUITE OF APARTMENTS.

have no difficulty in the struggle for existence, but flourish and prosper with greater vitality for the tasks assumed. . .

Hence, good cheer, all ye faithful and patriotic Swedish-Americans!

Let us all stand united for what is good, noble and true. Let each and all do the very best to maintain and wider extend the good name and esteem of the Swedes on this side of the Atlantic. Let us faithfully and intelligently support and promote all good undertakings among us, for then the God of our ancestors shall look down with mercy and grace upon the children in this distant land, who, though feeble and failing, still try to be like those that have tread the good path before them.

The next Sunday I preached again in Lindsborg's "stone church," the simple but spacious temple of the Bethany Church. Just twenty years earlier I preached my first sermon in the same church, which at that time did not seat more than half the present number of people. The text was the same for both these sermons, taken from the books of Joshua, chapter 24, ver. 15: "Choose today whom ye will serve, I and my house will serve the Lord." In the afternoon we celebrated a simple anniversary of which the organ of the synod, the Augustana, kindly said this:

"The Bethany congregation in Lindsborg, having celebrated the twentieth anniversary of the day when Dr. Swensson, as a student, preached his first sermon there, the Lindsborg News speaks of the occasion as one of the most pleasant and entertaining. The remarkable development of the congregation and the whole region around Lindsborg during these twenty years is simply phenomenal and furnishes the observer not only a proper thing to reflect on, but also material for a very important chapter in the history of the Kansas conference and the Augustana synod. Thanks be to the Lord for the success of His kingdom here on earth!"

HOME AGAIN!

It is ready. My flowers have been tied together hastily, entirely too hastily. Thanks, however, for your willingness to receive the wreath.

I have written partly in Swedish and partly in English.

Friends have helped me by compiling, translating, a. s. o. A hearty thanks to them. The reader will kindly pardon the unevenness of the contents and other things unavoidable in haste.

If I have been able in this simple effort to say a good word from our mother Svea to her children in this country, then I feel amply rewarded.

A cheer for our mother, old Sweden! Three cheers for our bride, the young America!



